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NEW LUTHERAN CHURCH IN BERLIN

Modern mood dominates German church architecture

Vol. 21

FEBRUARY 23, 1955

FOUND IN THE CROSS

IT WAS ONE THURSDAY, about mid-morning, that my initial attempt of officiating at a seminary chapel service commenced. Somewhat nervous, I walked from the clergy stall to the center-front of the predella and there executed a "left-face" toward the altar. Immediately, I saw myself mirrored within the "nave" of the slender, brass Cross that faced me very erectly and Golgotha-like atop the well-vested altar. There, mirrored in the Cross, I found myself! At once, this reflection started me thinking how realistically this portrays my personal role in the Cross of Christ:

Christ bore *my* sins . . . He was cified for *me* . . . He bought *me* wit blood . . . His salvation, forgiveness redemption are for *me* . . . I died Him on that Cross and *I* rose with from the Grave—attaining the Cro Eternal Life.

THANKS TO THAT memorable c service, I have come to the re tion that every Christian is cert "founded" within the Cross of Chri

—PAUL LUTHER CONR

The LUTHERAN — News Magazine of the United Lutheran Church in Ame

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
George H. Straley, Robert E. Huldschiner, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. He S.T.D., Secretary; the Rev. Willard D. Allbeck, Ph.D., D.D., the Rev. Ernest J. Hoh, Litt.D., Dona Forsythe, John George Kurzenknabe, the Rev. George E. Meetze, W. Emerson Reck, Litt.D., the Rev. P Valentiner
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)VER PICTURE. Hohenzollernplatz Church in Berlin is typical of big postwar churches in rmany. Fritz Hoger was architect. See page 16 for story, more pictures of German churches.

Churchmen are serious about comics

Many crimes committed in 1965 will result from magazines, TV shows, and movies which children see in 1955, said the Roman Catholic archbishop of Montreal, Paul-Emile Leger. He said parents and businessmen must organize to stop the distribution of indecent publications.

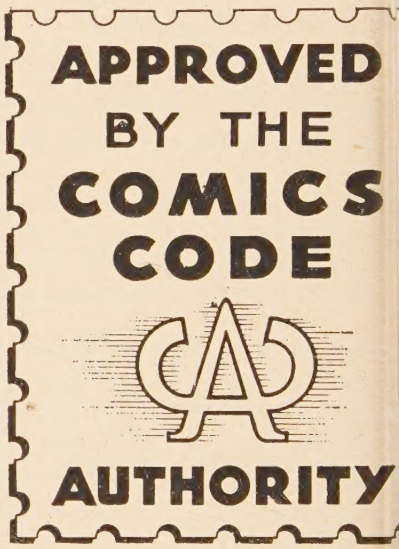
In the United States, where comic book publishers put self-censorship in effect last month, there was criticism of the new Code Authority. "Violence and brutality continue to be portrayed to an intolerable degree," said a New York state legislator, James A. Fitzpatrick. Comic books portraying "horror, terror, brutality, and perversion" have a "direct bearing upon the increase of juvenile delinquency," he said. A New York psychiatrist, Dr. Fredric Wertham, told a state legislative committee that "I note very little improvement since the enactment of the code."

The Code Authority, set up by the Comics Magazine Association of America, is directed by Judge Charles F. Murphy, formerly a New York City magistrate. The Authority's seal of approval is printed on comic books it has censored. Mr. Murphy said he must "move slowly, because you can't go out and destroy a whole industry." He said there must be "a process of education of the comic-book industry." Sale of American comic books is now 60 million a month.

Parochial schools attack comics

Pupils in Holy Trinity parochial school, McKeesport, Penna., brought 600 comic books to their school principal, Sister Hyacinth, for judgment. She returned those she found all right and burned the others. Pupils wrote to McKeesport's mayor, Andrew J. Jakomas, asking for a low prohibiting sale c decent comics to children.

Eighth-grade pupils in Chicago Rc Catholic schools began a door-to- campaign to secure signatures on tions asking the city government to indecent comics. Roman Catholic dents in Springfield, Ohio, secured signatures on a petition requesting city commission to act against comi



SEAL OF APPROVAL
"You can't destroy an industry"

Legislatures in Colorado, Maryl Minnesota, New York, and Ohio studying plans for comic book censo this month. The Colorado bill se $100 to $2,000 fine and one mont one year of imprisonment for impo or selling objectionable books. Mrs. Chase told a Colorado legislative mittee that Judge Murphy, comic czar, "is not a censor but an employe the industry." Voluntary clean-up comics can't be counted on, she sai

en will pray

queen of the Tonga Islands will
at daybreak on Feb. 25 to lead
ıp of Christian women in prayer.
still be early afternoon on Feb.
New York City when Queen Salote
ıe Tongan women begin their day
yer in the South Pacific.

enty-four hours later, when the pale
f winter morning marks the begin-
f Feb. 25 on St. Lawrence Island
ring Sea, Christian women in the
will complete the cycle of prayer.
g the 24 hours, women of 129 coun-
peaking a thousand languages, will
n the World Day of Prayer.

idea of the prayer day was origi-
by a Presbyterian woman in 1887.
1919 the first Friday in Lent is the
ıosen. It is estimated that the day
e observed in 20,000 communities
U.S. this year. Women's groups
to pray for world peace and for
ogress of Christian missions.

ange in Russia

as Nikita Khruschchev, who seems
e come out on top in the reshuffle
mmunist power this month, who
the order forbidding "insulting at-
ıgainst believers and the clergy" in
in November (THE LUTHERAN,
24). The Khruschchev statement,
ıed in *Pravda,* said Communists
continue their propaganda cam-
to "finally free" all Russians from
ıs faith, but should avoid "hurting
lings of believers."

atican radio report this month said
o essential change in the Com-
attitude toward Christianity can
ected to result from the change in
hip. The new Communist policy
lestroy religion" but do it in a nice
ıe Vatican radio surmised.

pped-up campaign against religion
n Russia in August, but was called off in November. Reports of Christmas celebrations indicated that seven churches had been opened in Moscow late in 1954, bringing the city total to 55. An Austrian journalist who returned from Russia after long residence there said that "the clergy in the Soviet Union are now relatively well off. In many villages the priest is also the bookkeeper or secretary of the collective farm. Almost all Protestant ministers work as full-time government clerks."

Slave laborers worship

Prisoners in a Communist concentration camp in Siberia manage to hold secret services of worship, reported John Noble. He is an American arrested by Russians in Germany in 1945, and held for 10 years as a slave laborer. In the Vorkuta concentration camp, he said on a Voice of America broadcast this month, "religious services sometimes took place deep in the coal mines.

"It was strictly forbidden to have religious services in the camps," Mr. Noble said. "But as time went by more and more of the prisoners took part in the services. We never announced that a service was going to be held. We gave the notice by word of mouth."

He said that when a service was to be held secretly in the barracks the camp prisoners would slip in one by one, so it would not be apparent that so many men were going into one building.

Punishment for prisoners detected attending services was additional work in the mines. Priests who were caught conducting services were put into solitary confinement on bread and water.

School for missionaries

The old days, when any earnest Christian could be a missionary in a foreign field, were over. "The missionary must have the best possible professional train-

ing for his specific missionary task," Dr. Earl S. Erb said this month.

"Conditions under which the church performs its missionary task are constantly changing," Dr. Erb told the United Lutheran Church's Board of Foreign Missions on Feb. 8. "Government and industry," he said, "have established training programs for their personnel serving overseas. It is certainly no less important that the servants of the church should be adequately prepared."

The proposal, adopted by the Foreign Board this month, is to establish a graduate school for missionary candidates on some existing ULC campus, probably at Wittenberg College and Hamma Divinity School in Springfield, Ohio. Clergymen planning to be missionaries would study a year in the school following graduation from seminary. Others would study a year after graduation from college.

The ULC Board of Education will be asked to share in planning the school, which may open in September 1956.

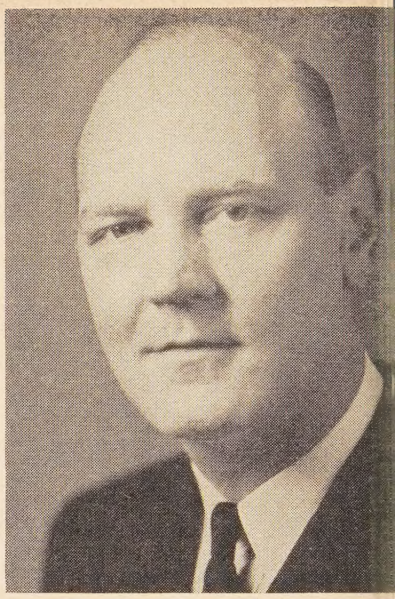
Foreign Board chooses secretary

A Philadelphia pastor, the Rev. Warren C. Johnson, was elected on Feb. 8 as a staff secretary of the ULC Board of Foreign Missions. He will direct the board's solicitation of special gifts and also supervise the board's mission program in Japan.

Mr. Johnson was graduated from Gettysburg Seminary in 1933 and has been pastor of congregations in Maryland and Pennsylvania. He became pastor of the Church of the Nativity in Philadelphia in 1945, and is president of the Philadelphia Council of Churches. His new work begins May 1.

Steimle program attracts attention

"The United Lutheran Hour"—broadcast weekly over 315 stations since Jan. 23—had won a stronger response than its sponsors expected. There were 1,350



THE REV. WARREN C. JOHNSON
To Foreign Board staff

requests for copies of the sermon Edmund A. Steimle preached on the broadcast.

The National Broadcasting Corp tion was impressed too. "Would Steimle consent to preach for 11 on the 'National Radio Pulpit' b casts, July 17 to Sept. 25?" NBC of asked. Dr. Steimle agreed. The b casts will be at 10:30 A.M. each Su (EDT).

For and against Peale

As Dr. Norman Vincent Peale out Billy Graham as America's known Protestant preacher, there critics who felt they should warn A icans against the Peale gospel.

Leaders in the National Counc Churches took opposite sides at a ing in Cincinnati this month. "Eas timistic sentiments" instead of "h commitment to great causes and i was the way Dr. Paul Calvin Payn

d the Peale preaching to newspaper ers. Dr. Payne is chairman of the Division of Christian Education met in Cincinnati.

S. Franklin Mack is executive di- of the NCC Broadcasting and Film ission which sponsors Dr. Peale's rogram, "What's Your Trouble?" is radio network program, "The Living." The central problem in unicating the Christian gospel by and television, he said, "is learning it in terms the nonchurchgoer will to and can understand." Dr. Peale his, said Dr. Mack.

nal Council criticized

serious, even a shocking error" has made by the National Council of hes in helping to build up Dr. Peale ne most popular spokesman of tantism," said *Christianity and* a magazine edited by Dr. Reinhold hr and Dr. John C. Bennett of Seminary.

Peale is giving the public "a pro- y distorted view of Christianity," ne editors. The "positive thinking" sized by Dr. Peale "forgets that an positive thinking presupposes an negative thinking in the form entance."

Peale could not be reached by us News Service for comment on iticism, but friends replied on his that his message is directed to i who are not interested in "the t areas into which some ministers have Dr. Peale delve."

uch peace of mind

igion may be popular but repent- ever is," the Rev. Stuart Grizzard udents at the University of Rich- his month. He said many Ameri- re "trying to turn God into an tablet and Christianity into sooth- up."

Quest for "peace of mind," said Mr. Grizzard, is evidence of emotional immaturity. "Christianity offers no capsules for the avoidance of worries and tensions. All true religion involves sacrifices. It is immoral for us to think that we can get something for nothing." Christianity, said Mr. Grizzard, requires "a sincere turning from sin and a genuine contrition."

Revival of religious interest in the United States, said a psychoanalyst, Dr. Erich Fromm, in Washington this month, is as superficial "as the wave of atheism 20 years ago." It is trying to "combine the ideas of the Judeo-Christian religion with the ideas of Dale Carnegie."

"One is encouraged to use the ideas of the Bible to sell oneself," said Dr. Fromm, "rather than to see the profound cleavage between the teachings of the Bible and the materialism by which everyone lives today."

Buses for parochial schools

First phase of Roman Catholic strategy in securing public support for parochial schools in the U.S. is to get bus transportation for parochial school pupils. This has been achieved in 18 states. Three states are on the list for legislative battles in 1955—Indiana, Missouri, Vermont.

Indiana law permits school buses to transport parochial school pupils along regular bus routes if there is room for additional riders. A bill pending in the legislature would authorize township trustees to purchase more buses if petitioned by 75 taxpayers.

Missouri law permits no transportation of parochial school pupils at public expense. Baptists of the state are leading a campaign to defeat a bill allowing $4 a month for bus transportation of pupils of any school, public or parochial.

Vermont's attorney general ruled in

PRESIDENTS GET TOGETHER

Executives of eight churches in National Lutheran Council met at Atlantic Ci

January that public school buses can haul parochial school pupils if no extra expense is involved. A bill is pending in the state legislature to require school districts to give bus service for parochial school pupils. It is a "foot in the door act that could lead to further infringement of our cherished principle of separation of church and state," said Keith Wallace, president of the Vermont Church Council.

Lutherans explore merger prospects

There were 66 Lutheran denominations in America in 1905. A half-century later the number had been whittled down to 17. Two-thirds of the Lutherans of America are in the eight churches belonging to the National Lutheran Council.

Big change in the situation is likely before 1960. Four of the eight NLC churches were struggling this month with details of a constitution for a merged church. They have agreed to take action on the proposed merger in 1

The American Evangelical Luth Church may vote this year on a pro to become a synod of the United theran Church. To aid the clergy o AELC in sizing up the ULC, subs tions for THE LUTHERAN have beer tered by the AELC for all its pas The Augustana Lutheran Church, w has shown a mild interest in consid merger with the United Lutheran Chu this month agreed to a meeting of its resentatives with a ULC commissio talk over the possibilities.

Norwegians will ring doorbells

Ninety-six per cent of the peopl Norway belong to the state church, most of them have their children tized. Of 63,613 children born in 1 61,016 were baptized, said the Ch of Norway's annual report.

t only a fourth of the Norwegian
erans received communion during
ear. Those who attended contrib-
about $1 a year for church support.
or church expenses are paid by the
)

Lutheran from Minneapolis, the
Conrad M. Thompson of the Evan-
l Lutheran Church, had told Nor-
ns about American "preaching-
ing-reaching" techniques of evan-
n. Pilot projects in doorbell-ringing
lo will begin this spring, in prepara-
or a major evangelistic campaign in
all. Bishop Johannes Smemo, pre-
bishop of the Church of Norway,
ding the program.

ches and UMT

ategists at the U.S. capital had given
ersal Military Training" a new
and had cut down the length of
all American boys, at 18 years of
would be required to serve in the
nilitary forces. Six months of active
ng and seven and a half years in the
e would be the minimum, even
the present U.S. draft law expires.
urch leaders have opposed any mili-
ervice program which extends into
definite future, even though they
in draft laws intended to meet
t-day emergencies. But opposition
new service program, likely to
up for action in the Congress with-
onth, had been slow in developing.
hodists spoke out sharply. Their
of world peace said that Metho-
re against "any system, by what-
ame it may be called, that would
upon the American people a con-
and universal system of military
g."

Ohio Pastors' Conference, held in
ous, said the new UMT proposal
saddle our nation with a military
which history has so clearly dem-

CHAPLAIN J. OBERT KEMPSON
Hymns for everybody

onstrated is disastrous to the democratic way of life, and would represent an ineffective use of manpower."

Quakers were opposed to the plan, and were vigorous in saying so. "Universal military training may reach the floor of the House for a vote in less than a month," said E. Raymond Wilson in mid-February. He is executive secretary of the Friends Committee on National Legislation. "It is apparent," said Mr. Wilson, "that its advocates are determined to gavel down opposition and pass the measure in the heat of the crisis that has been engendered over Formosa."

Hymns for institutions

A hymnal for hospitals, prisons, psychiatric institutions, containing 167 hymns which almost everyone can sing, was published this month by the National Council of Churches. It is entitled *The Fellowship Hymnal.* Editor is Chaplain J. Obert Kempson of the South Carolina State Hospital, a United Lutheran clergyman.

World News Notes

TRAGEDY IN SOUTH AFR

TWO THOUSAND POLICEMEN were ready for trouble as trucks drove up to 150 homes in Johannesburg at dawn on Feb. 9. Police had rifles and machine guns ready in case the black-skinned South Africans resisted the attempt to move them out of the city.

Negroes had been notified the night before that they must be ready to go. Twenty families hid in a Church of England mission school. Police loaded 130 families, with their household goods, in the trucks and drove them 11 miles from downtown Johannesburg to a new community where they can rent tiny homes. Demolition squads moved into their old neighborhood to tear down the houses.

Week by week the resettlement will continue, until 70,000 Negroes from three sections of the city have been moved. Eventually 400,000 must go, and Johannesburg will be an entirely white city. In other South African communities the *apartheid* policy—complete separation of whites and blacks—will be attempted.

In communities to which the blacks are moved, they will not be permitted to own houses. Many of them will be too far from their places of employment to keep their jobs. Government officials hope they will find some way to live.

Afraid of explosion

SOUTH AFRICAN officials were afraid of an explosion as they began their ruthless separation of races. Some white men of great ability and influence—such as Alan Paton, author of *Cry the Beloved Country*—have vigorously opposed the government policy.

Officials decreed that no public gatherings of more than 12 persons could be held without a special permit during a 20-day cool-off period. This incl church services. The Rev. Trevor dleston, rector of an Anglican pari Johannesburg, announced he would the ban. The government order is sort of interference no Christian can sibly accept," he said. Services were in his church as usual on Feb. 13, police made no move to interfere.

Churchmen are also in deep tro over the new education law which the government in control of all sch for the blacks. Of the 4,570 school Africans, 4,335 belong to churches missions. They will no longer be mitted to give Africans training w will prepare them to compete in way with white men.

Church schools have been subsi by the government. They must no close, 2) secure funds for self-suppo 3) submit to government control.

"This shameful thing"

"IN THE NAME of God we are b to protest against this shameful th exclaimed the Anglican bishop of Jo nesburg, Ambrose Reeves. Moving blacks out of the city is "crazy," he The plan to remove the colored pe he said, "is carried out in obedience racialist ideology which is seeking t erect those very barriers between that Christ has thrown down." The "stands condemned in the sight o civilized men and is an affront to Christian conscience."

South Africa in 1955 is a horrible ample of trying to run the clock b ward. If white men living there don' their mistake soon enough, furious venge will someday be exacted by or grandsons of Negroes now being e from Johannesburg.

G. E.

ARGES THAT THE U.S. Selective ce system is responsible for the age of young scientists and engineers ghted Congressional hearings on ex- on of the draft. Congressman Carl aw of California offered an amend- to the draft bill which would chan- ientific students into defense labora- instead of routine army jobs.

nshaw told newsmen that, according American scientists, Russia is out- ing the U.S. in training scientists ay forge ahead in the development w weapons. His proposed amend- would create a "Scientific Man- Board" which would consider ap- ions from scientific and engineering nts for assignment to special service.

sed by Hershey

WIS B. HERSHEY, director of Selec- ervice, testified against the proposal. ojected to giving authority to a sep- board which was not directly re- ible for the defense of the country. lt that the present system of having onal advisory board on deferment entific students before induction is ng satisfactorily. But he insisted ocal draft boards ought to have the ord about who should be inducted. shaw replied that many local draft , under the pressure of having to e a quota of draftees, refuse fur- eferment to men who have com- their undergraduate work. These ten precisely the men who would most valuable if given an oppor- for scientific study at the graduate The national interest should not be at the mercy of local boards, many ch lack the knowledge and perspec- ecessary for sound judgment in s of deferment.

Facts and figures to back up Congressman Hinshaw's plea for more liberal deferment policies came from Howard Meyerhoff of the Scientific Manpower Commission. He reported that development work on some vital guided missiles needed by the Navy has been delayed several months by the drafting of an irreplaceable young scientist at the Johns Hopkins applied science laboratory. The appeal from the draft board's decision was denied by Selective Service national headquarters, one day ahead of a special appeal by the Navy Department.

HE QUOTED a recent study by Dr. M. H. Trytten of the National Research Council, who has served as chairman of Selective Service's advisory committee on deferment policies. The study reported that Russia graduated 54,000 engineers in 1954, as compared to 22,000 in the U.S., and that 7,000 advanced degrees in scientific fields were earned in Russia while 5,300 were earned here. While the U.S. now has 525,000 engineers to Russia's 400,000, Meyerhoff said that this country will lose its numerical lead by 1960.

The importance of the conservation of natural resources pales in comparison with the vital necessity of conserving the national brainpower. One of our scarcest commodities is young men with high IQ's. They are needed, not only for the advance of science and the development of weapons, but also for positions of leadership in other areas of American life, such as education, religion, government administration, business, mass communications. Plans for national defense ought to find some way of using intellectual competence as frugally and effectively as possible.

—ROBERT E. VAN DEUSEN

"Let the Children Come to Me"

By JOHN SCHMIDT

Teaching of the Bible and the example of Jesus com to lend authority to the practice of infant bap

SHOULD WE HAVE infant baptisms? This question is being raised again today for much the same reasons as before: "How can we speak of an infant receiving, in this sacrament, the gift of rebirth when there are so many persons about us who have been baptized but whose lives are as pagan as a bushman's? And how can we, who emphasize the singular importance of faith, reconcile this emphasis with the baptism of infants, in whom such faith can scarcely exist?" These are honest, basic questions that deserve an answer.

Luther suggests to us that the point at which we should begin the discussion is the clear and unlimited command of our Lord. There is no age restriction in the "Great Commission" or in his statement, "He who believes and is baptized will be saved; but he who does not believe will be condemned." As the Duke of Wellington is said to have once reminded a clergyman who had expressed his doubts as to the propriety of foreign missions, "It's not your business to question orders; it's your business to obey them!"

IT IS NEEDLESS to speculate about the presence of faith in the infant. There may indeed be a quality of trust, which is one important constituent of Christian faith (even though, in a baby it is rather a passive quality). But when we talk about the faith through which a person is justified before God we mean something much more than this. That includes knowledge of what God done in Jesus Christ, as well as rec tion of our own sin. It includes a to God's judgment, as also of his cious offer of salvation.

Even beyond this, faith is the tot sponse of the whole being to this mi of mercy. Dare we reduce all this t sweet but unconscious trust of a h Would this not do violence to the ce doctrine of our Lutheran belief?

Neither are we helped if we seek cape by talking about "baptism proxy," resting upon some sort of rious faith in the sponsors. For the nothing as truly solitary as the ac faith. "Every tub must stand on its bottom"—this was Luther's homely i tration. Important as it is that spon be persons of vital Christian faith conduct, it would once again be an tack upon the heart of our understan of the Gospel to think that the fait one could suffice for the salvation of other.

LUTHERANS DO NOT ground their p tice upon such unwise speculation, rather upon the clear and unrestri command of the Savior. It is true th the New Testament we can find no cific reference to the baptism of a b That is always true in the first perio missionary activity in any new field. an increasing extent it is once again coming true in our own country, as m people grow to adulthood without ligious experience of any kind. The

---

Dr. Schmidt is pastor of the Indianola Lutheran Church in Columbus, Ohio.

that process continues, of course, maller will be the proportion of in- baptisms in the total number. Adult ms are inevitably prominent in any nary situation.

ere are, however, certain factors in ible that make the picture more fa- le. The first is that the Old Testa- provides a rite of initiation (circum-) by which male infants are brought he covenant relation that God had ished between himself and the He- nation. It would truly be strange Good News of the new covenant d be more restrictive than the old. did not come to prove that God's is less broad than the prophets had Much more than the argument silence would be required to make onceivable. But not only does the el as such forbid us to exclude chil- but so does the example of the r himself. That is why, in our *Order e Baptism of Infants,* we retell the of Jesus' loving welcome to the chil- and his sharp criticism of those who ht he would not want them to come n.

ERE IS A SECOND FACTOR that modi- ie apparently negative practice of rly church. This is the rather fre- reference to "the household" of ew convert, that is baptized with for example, Lydia and the Philip- jailor in Acts). In these cases, hold" implies more than what we call "family," for it included also aves. But it is difficult to suppose of all those mentioned not one have included at least one infant, t, if such a child were excluded, should be no mention of it in the

important to note, also, how sug- the illustrations are that the New nent uses in connection with en- trance into the Kingdom of God. They are "rebirth" and, less commonly, "adoption." With these concepts baptism is closely associated, as in Titus where we read of "the washing of regeneration and renewal in the Holy Spirit."

THE BABY IS DIRECTLY involved in the process of birth and adoption. However he is never aware of the first and in many cases not of the second. Yet, even though he knows nothing of the legal technicalities that must be observed, nor of the circumstances that brought them into play in his particular case, the process is legal and powerfully controls his entire future.

A Swedish bishop has given a helpful illustration that may assist us to take another step forward. He reminded his hearers that it is not uncommon for a relative to establish a bank account for a baby at its birth. The money and the bank are real. The account is in the child's name. He is the true owner of the money. Yet it is conceivable that, through death or carelessness, the child should never be told of this bank account. It was a true gift, but the one to whom it was given never became the actual owner. He had the money, without ever having it.

NO ILLUSTRATION FITS at every point. This one doesn't. But can it not suggest to us how God can give his treasure of grace to a baby, even though it is unaware of it? And does it not, at the same time, indicate why, with such tragic frequency, we see adults who in infancy were granted this divine "washing of regeneration" but who live faithless and disobedient lives?

Of course, this gift is not material, neither is it impersonal with respect to its possessor. That makes it the more essential that parents and sponsors "who

have done so good a work to the child in his baptism" shall remember the continuing obligation that they have. Unless the child receives Christian education at home and in the church, unless it is enabled to grow up "in the discipline and instruction of the Lord," God's gift in baptism is in vain.

But even then baptism stands. It is always there to remind the most careless and willful of God's love. It says, "E before you were able to make any scious decisions and before you aware of your need, God already lo you. Then come to him in faith, nc to a stranger but as to one who ha ready told you that he wants you to member of his family. You know that you are a sinner, but, remem baptism is God's 'nevertheless' to all

DAY OF ASHES SERVES AS REMINDER OF LIFE'S E

By BENJAMIN LOTZ

Name of Lent's first day is retained in our churc even though custom of marking forehead is abando

"Memento, homo, quia pulvis es." The priest repeats these words as he makes the sign of the cross on the foreheads of those who kneel at the altar rail in Roman Catholic churches on Ash Wednesday. *Remember, man, that thou art dust!*

The cross is one of ashes from the palms of the previous Palm Sunday which were recently burned for this purpose. This gives the name to this day—*dies cinerum,* the day of ashes.

Remember, man, that thou art dust and unto dust thou shalt return! Death and destruction come surely, whether swiftly or slowly, and they come to every man.

THE CONSERVATIVE CHARACTER of the Lutheran Church has retained the name *Ash Wednesday* with the explanatory designation *The First Day of Lent.* Yet no longer do Christians in our churches kneel at the altar to receive the sign of the cross made with ashes. In fact, it would seem like meaningless symbolism to many people. Yet the ancient les with the call to fast, too, are retained doubtlessly our people think them t a strange choice when they are rea the Ash Wednesday service.

The season of Lent is being obse among a growing number of Protes Christians and Ash Wednesday is the of its inauguration. For Lutherans t the day and the season have acquir new significance and this is sufficien retain them both. Lent is still a tim reflection and soul searching. The be tiful Collect for the Day which is of ormation origin, indicates that. Praye made for new and contrite hearts. G people are called upon to lament t sins and to obtain of the Father of m perfect remission and forgiveness.

THE BASIS OF THIS CALL to soul sea ing and reflection is quite different f the Lent of the Middle Ages. What ma the difference?

For this new conception of Lent us unceasingly, increasingly at the of the cross! For us, Lent becom

The Rev. Mr. Lotz is professor of religion and philosophy at Susquehanna University.

of reflection when as Christians we tate upon the sufferings of Christ the meaning of his cross in our lives. ntensify this purpose, additional serv- are held generally in our churches!

ne of the distinctively Lutheran con- tions to this season is the use of the on History where the accounts of Lord's sufferings and death in the Gospels are interwoven into a single nuous narrative. This has been ed in the *Common Service Book* e it can easily be found for devo- l reading.

This ought to show that the term Ash Wednesday is not without meaning for the 20th century Lutheran! He ought to be reminded that the name whenever and wherever he hears it tells him that he is a creature of dust and ashes. He ought to be reminded, too, that his life is to be spent, as Cardinal Mercier demanded, in learning how to die. Yet as an evangelical Lutheran Christian he must remember, too, that he ought so to meditate upon the meaning of the Crucified One that turning to him he shall truly know how to live.

Lent Has Some Strange Customs

New Orleans the period just be- the start of the Lenten season is n as the "Mardi Gras." It is a pe- of funmaking, masquerades and pa- . In recent years it has become quite rist attraction. Actually it starts on nany and continues to its climax on ay before Lent.

IGIN OF THIS HOLIDAY stems from ld French background of Louisiana. erm "Mardi Gras" actually means uesday, referring to the day before begins. On this day, according to ld custom, cooking fat might be for the last time until after the n fast. In some French towns cen- ago, a fat ox was led through the s as a symbol of the coming period ting.

other lands the period just before s a time of merrymaking known as *arnival,* from which our English has come. The origin of the word from the Latin *carni vale,* meaning really "farewell to meat." This also applies to the period before the Lenten fast, when according to medieval Roman Catholic custom people were to abstain from meat.

Actually, the old rules of Lenten fasting were not so stringent as they may seem, since the Sundays in Lent were always considered festival days and therefore not subject to the restrictions on diet. This explains, too, the mathematical problem that confronts and confuses many people. There are forty days in Lent, but the period from Ash Wednesday to Easter includes forty-six days. The six extra days are the Sundays, which are correctly called the Sundays *in* Lent, not the Sundays of Lent.

Lenten customs have differed in many lands, but those of German or Pennsylvania Dutch background will remember always the *Fastendienstag* crullers cooked in sizzling deep fat and served hot for the family breakfast. —A. P. S.

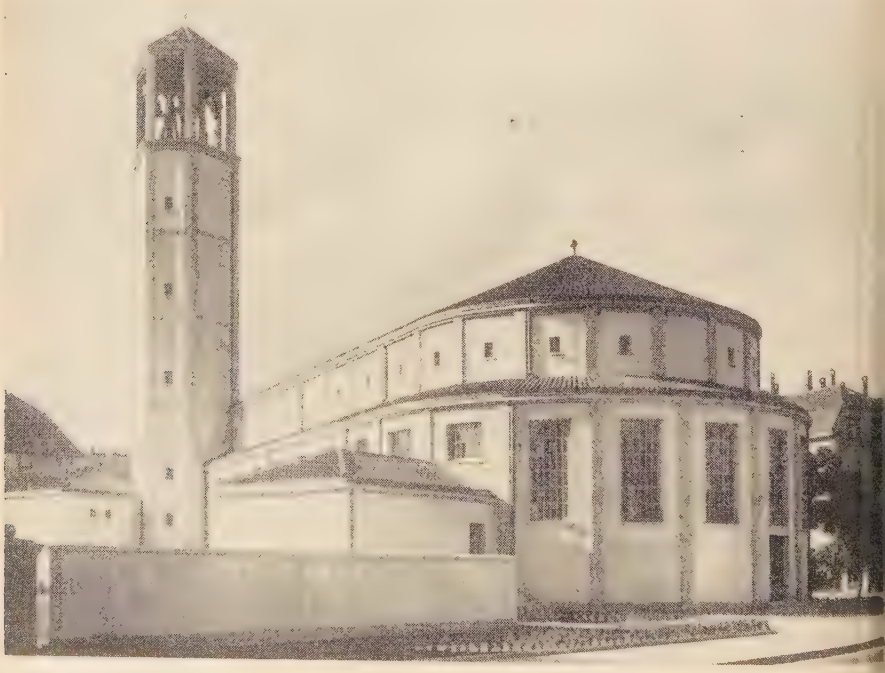
German Churches Have a Modern Moo

By FRANK MacDONALD REED

Recent construction of both Lutheran and Roman Catholic buildi
shows influence of new styles of architecture and religious

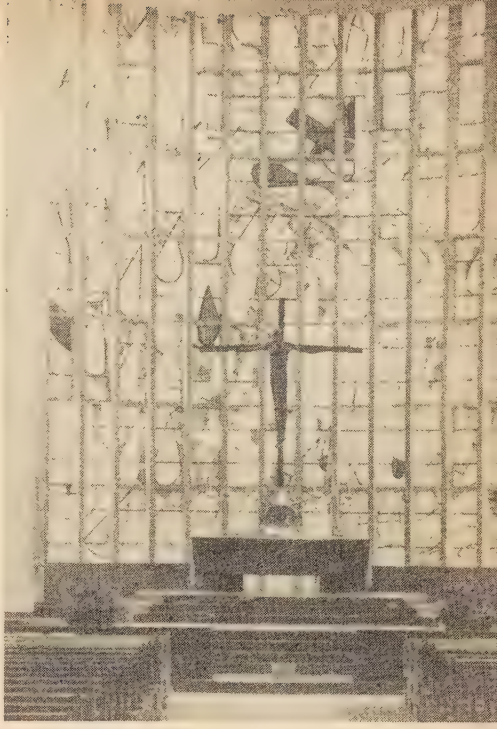
MODERN RELIGIOUS architecture has made considerable strides in the United States, Switzerland, France and Germany. For boldness of design and a virtually unequaled dramatic approach, modern German churches rank exceptionally high in the field of contemporary architecture. Dominikus Bohm, Otto Bartning, Martin Weber, Rudolf Schwarz and Hans Schadel are among the architects whose work is setting new standards. Exhibited at the recent meeting of the Lutheran World Federation at Ha over were designs by artists who are influencing new building. These incl Emil Nolde, Ernst Barlach, Kate K witz, Karl Schmidt-Rotluff, Erich Hec Gerhard Marcks, Georg Meisterma Werner Gilles and Johanna Schutz-W

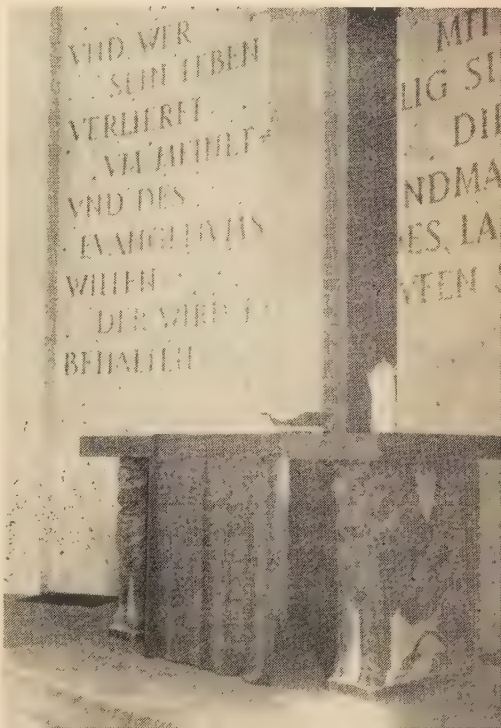
The work of the German archit shows that the most important elen emerging is a deepening of the count religious life. The Protestant chu takes on a new sacred character and



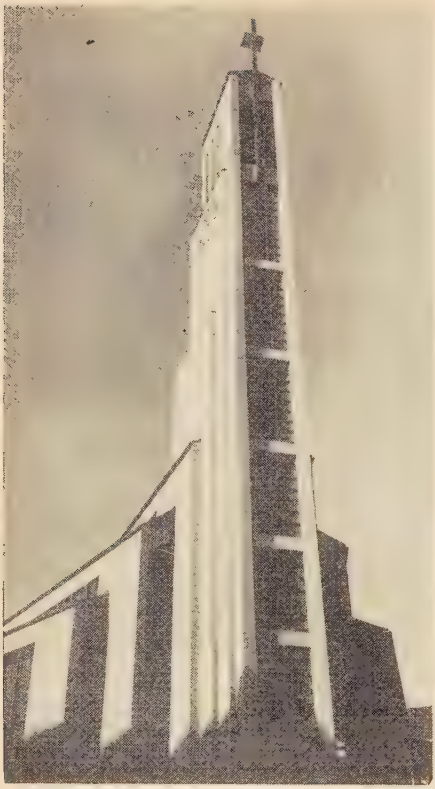
ST. MARK'S CHURCH IN KARLSRUHE
Simple dignity with the solidity of a fortress

"sermon" church is somewhat rel-
d to the past; the pulpit, in many in-
es, is subordinated to the altar. Otto
ing's *Stahlkirche* or his round
h for Essen after the first World
or his earnest and modest emer-
churches after World War II are
ent testimony to this.
ter 1918, Catholic churches began to
ilt from a strictly liturgical point of
In churches for villages as well as
rge cities, for housing projects and
tals Bohm pioneered in creating new
pts of space. Schwarz has made
und investigations about the possi-
s of community order before God
has expressed them in clear ex-
es. Weber, Clemens Holzmeister and
s have built in the same spirit. These
hes force the artist to show the cen-
rticles of faith in images of large
lear form for the altar walls, or for
ws or in sculpture.
Ecclesiastical Art of the Present
n Henze declares that "Church art is
t directly connected with worship.
hurch building, the liturgical equip-
and garb are plainly church art be-
they are used exclusively in wor-
This distinction becomes difficult
we come to painting and sculpture.
ian painting and sculpture have a
in the church, in the cemetery, in
use and on the street."
function of church building is the
in all ages: the creating of a place
rship which rises above man and
e and directs him to God.





f St. Kilian's Church in Schweinfurt
above) is backed by a huge window
with tear drops and a fragmentary
Altar of St. Mark's, Karlsruhe (see ex-
pposite) is startlingly plain but tower-
r it is a great cross. Visible portion of
on on wall reads "Whoever loses his
my sake and the gospel's will save it."



Gustav-Adolf Church in the Charlottenburg section of Berlin has a slender tower of great height. Interior of church also gives impression of soaring height. Altar is at base of tower.

ONE OF THE MOST NOTABLE of the modern German churches is St. Kilian's Church in Schweinfurt, built by Hans Schadel in 1953. Churches of this new style have become freer and lighter in relationship to the surrounding landscape. They open themselves to nature, reaching out with steps and chapels and especially with small towers that are placed at a distance from the church in its landscaping—taking nature into the church, so to speak, without disturbing its worship in any way.

Originally German churches were reminiscent of the fortress-type structure, represented today by the church Frielingsdorf by Bohm. The exterior v its massive tower gives the impressior an old church fortress; but the interic surprising for its pure "tent-like" style is in no way Gothic despite the poir arch. Strikingly, it corresponds more the cubistic constructions of the ar tect-painter Lionel Feininger.

St. Joseph's Church in Greven by E lage and Niebuer gives more promise the future of church architecture. T is very recent, just finished last year. exterior presents a great roof on stone walls before a powerful diago tower, looking like a resurrected fort out of earlier times. The interior pro to be original and new: drawing b nave and choir together under the o continuity of a raftered roof. This

Altar of Lutheran church on the Hohenzolle platz in Berlin (see also cover) shows mod influence. Church was reconstructed with design after having been destroyed during

INTERIOR OF ROMAN CATHOLIC CHURCH AT DUISBERG
Design is startlingly plain. Dominikus Bohm was architect

ST. ENGLEBERT'S CHURCH IN COLOGNE
Built on a circular ground plan, it gives a tent-like effect

been described as "Europe's most modern church."

TWO IMPORTANT recent Lutheran churches, designed by Otto Bartning, are St. Mark's, Karlsruhe, and the *Gustav-Adolf Kirche*, Berlin-Charlottenburg.

St. Mark's, Karlsruhe, features simplicity and dignity with the interior dominated by a great cross over the altar. It includes a wrought-iron pulpit, ceramic wall ornaments in the vestibule, a stone altar with the lion (symbol of St. Mark) and the griffin (symbol of St. Luke) and mosaic carving of the altar walls. It has a seating capacity of 1,000 and is an interesting example of work done by one of Germany's foremost church architects.

The *Gustav-Adolf Kirche* has a slender tower of considerable height but the interior gives the impression of soaring height with a great chancel window and an unusually high nave. The walls of the altar are of Veltener dull glazed bricks with gleaming gold mosaic joints. The pews were made of birchwood. The church seats 1,150.

The altar and pulpit actually are situated at the base of the tower, which is a symbol for the inner arrangement. City planning restrictions necessitated building the sanctuary extending fan-like from the tower.

A ROMAN CATHOLIC church in Wesel by Rudolf Schwarz (1951) confronts the visitor with a facade that is all "fortress." In the massive wall are the circles of firing ports from which at any moment the barrels of the fort's artillery could protrude! The interior, in spite of the massive walls, is light, bright and floating. Schwarz designed it in accordance with the fifth plan of his book *Baue dein Kirche* in which he says that "this construction is nothing more than an open sphere. Not the sphere of an apse which opens up a glance into eternity and

Square lines and brick and slab-stone con
tion mark the Matthaikirche in Dusseldorf
Below is the ultra-modern structure at
derney, also designed by Bohm.

then returns from eternity again, but
sphere which is goal and shelter, that
which men finally give themselves as
an open hand." In the theory of R
Schwarz, "the west wall has a de
meaning: it is the border wall agains
world and the window into the eter
It carries in the center a round win
that gleams in gold. Around this w
circle several large planets. Finally
s a lovely wreath of smaller planet

are unified the colors of the other ly bodies; gold, red and blue.

TAINLY St. Englebert's Church in ie, also by Dominikus Bohm, is the more unusual of the German es. Built on a circular ground has a powerful concrete construc- Both interior and exterior match other in a tent-like effect; the ex- n hall of the 19th century is still nt as an influence. In spite of the measurements and the concrete, the of the construction was light and le.

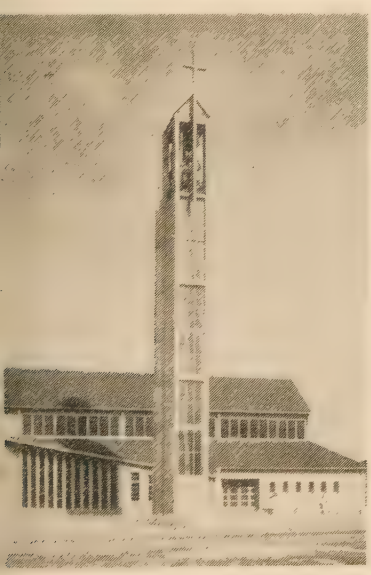
m also designed a church at Glad- eydt in which a huge chancel win- nd windowed ceiling are among the l features.

Matthaikirche, Dusseldorf, by and Rosskotten, is a good example nodern German Lutheran church. primarily of brickwork, but slab- s also used and used with careful ination.

manding the intersection of three streets, the *Matthaikirche* overshadows the corner with its lofty tower and serves as a landmark for the whole city of Dusseldorf. The church is a steel skeleton clothed in dark red bricks. The nave can seat 800, the galleries 400. When more space is needed, the entrance hall can be opened to the main room.

Finished in golden yellow Frankish limestone, the porch and windows stand out against their somber brick background. Similarly, while the interior depends for its effect upon unity of design and spaciousness, an architectural contrast has been worked out between the light wall spaces and dark wooden panels and beams. The windows behind the altar are of stained glass.

The interior is dominated by a great cross and features fine veneered woodwork in the chancel. The simple bronze font, with the golden dove on its cover, is a vital modern contribution.



RAN CHURCH AT BAD GODESBURG
One of the newest

In Ludwigshafen, the Evangelical *Friedenskirche* is of unusual design, being actually a circular hall 115 feet in diameter. This structure is of monolithic concrete, finished in a cream color. It is not a typical Protestant church design, and is certainly not comparable with the Lutheran churches in Karlsruhe or Berlin-Charlottenburg by Otto Bartning.

The *Christuskirche* in Bad Godesburg is one of the newest Lutheran churches in Germany and is the latest work of Bartning. While the exterior is not striking, the interior contains a large chancel mosaic which is the most arresting feature in the church. Here may be seen the spirit of co-operation between architect and artist that is already evident in the new churches of France. Bartning is one of Germany's most noted architects. His most famous work, the *Stahlkirche,* was destroyed in the last war.

MISSION IN MILWAUKEE

By CHARLES A. PULS

More than 30,000 brave cold to attend sessions of confer
planned by Lutheran bodies in effort to stimulate evange

ZERO WEATHER continued throughout the four days of the Lutheran Evangelism Conference held in the Milwaukee Arena starting Jan. 27. But despite the weather, over 1,800 persons registered the first day and more than 10,000 attended the afternoon and evening rallies during the four days. Total attendance was more than 30,000.

A four-day Preaching-Reaching-Teaching Mission was the stimulating prelude to the conference. Conducted by 168 missioners and 2,500 volunteer lay workers in 84 congregations in the Milwaukee area, it stirred congregations into a realization of the need for lay participation in evangelism.

For the conference—the second such event—the Arena, which seats 13,000 people, was transformed into a convention-church. A temporary altar was placed at one end, under a large portrait of Christ. Under the portrait was the conference theme: "Witness for Christ."

KEYNOTE SPEAKER was Dr. Fredrik A. Schiotz, president of the Evangelical Lutheran Church, who said, "We have pulled aside here in Milwaukee that we might be given fresh insight and assurance in the relevance of Christ's evangel for the needs of this generation." He pointed out the evidences of the need for transformation in the hearts of men and asserted that Christians often walk around issues, evading their witnes Christ. "The task which Christ ha trusted to us is to make disciples nations—not to build up large orga tions or religious social centers, b present the gospel in the way tha bring men to repentance and fait a real conversion experience."

Each morning, twenty groups m prayer, followed by three general se known as Bible Hour, Church Hou Practical Hour. Theme for Bible was "When the Holy Spirit Co Leaders were the Revs. Gerhard E. Maynard A. Force and A. J. Engelb

The Church Hour theme was " Empowers the Church." Speakers Dr. J. Stensvaag, professor of Old ment at Augsburg College and Sem the Rev. William Larsen, student on the campus of the University of nesota; and Dr. Carl Satre, ULC of Augsburg Church, Toledo, Speaking on "Power Through the ments," Dr. Satre asked about persons "Is there a proper place f sacraments in a program of evangel He pointed out that sacraments s not be used as an occasion to draw crowds, like the publicized euch congresses. "To the Christian, the ments bring forgiveness of sins, st for daily living in Christ's way. Th need if we are to witness to the

THE PRACTICAL HOUR was a and "when" class on witnessin Christ. Among the ULC pastors ticipating during these sessions we

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Dr. Puls is pastor of Luther Memorial Church, Madison, Wisconsin, and is Wisconsin correspondent for THE LUTHERAN.

PART OF CROWD AT MEETING IN MILWAUKEE ARENA
Weather was cold but hearts were warmed

Lloyd E. Jacobson, the Rev. Clifton and Dr. C. Franklin Koch, all of LC Board of Social Missions. Said och: "Evangelism dare not become lic. It must be permanent and nent in the pulpit." He pointed out angelistic emphasis in many of the lessons of the church year and pastors to make the best use of or evangelistic sermons.

etary Weihe pleaded for increased tion to be given persons uniting he church. "We should instruct over a period of at least six weeks hours at a sitting. This will raise espect for membership, give new into the Bible and church teach- nd present a concept of steward- eviously not known by them. New rs can be trained to become lay lists at such instruction meetings."

Presbyterian, former director of lism in his church, appeared on ogram. He was Dr. George E. y, who told 2,000 delegates and visitors that evangelism "is the most comprehensive duty of the church. It must be a normal thing, done by all church people, all of the time. There is no closed season for fishers of men. It is a source of more weakness than we can count when we plan for seasonal enthusiasm for winning people." He said every church must have a font, a pulpit, a communion table and a list of those the church is trying to reach. "That list is your mission field."

LAY WORKERS, men and women, participated freely in the panel discussions, especially at the supper meetings. No one could say that the conference was dominated by pastors!

One lady declared, "There are high bidders on every side for our children's souls, and this can be the most difficult stewardship we face. Homes come to us as cells of Christian fellowship and ought to be patterns of integrity."

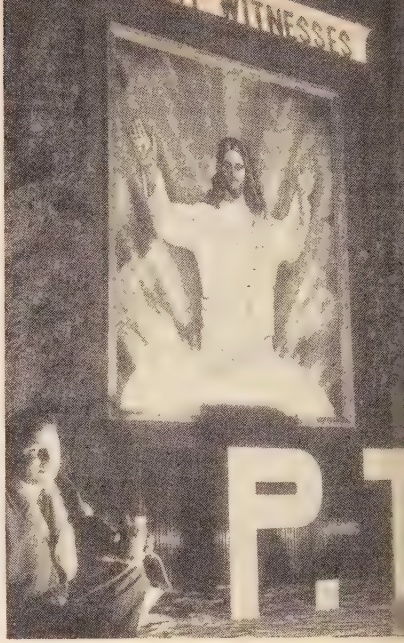
Another lady related how becoming a

Christian was like meeting the person you marry. First you become acquainted. After that follow the experiences of deepening friendship, falling in love until you surrender your life to the one who loves you, and you live a blessed life together.

The evening sessions were built around the conference theme "Witness for Christ." At one session Dr. Charles B. Foelsch, president of the ULC's Pacific Seminary, Berkeley, California, saluting 3,000 "candidates for martyrdom in 1955," said, "At long last men are beginning to sense their need for faith in Jesus. They see that the gimcracks and gadgets and the happiness formulas of the 20th century are not adequate to man's needs. Folks see now that there is no good in living, no matter how much one has to live on nor yet seemingly to live for, if one has nothing to live by." The speaker said Jesus calls everyone to witness. "In the long ago, the cost of heeding the call was often derision, the dungeon or death. It costs little to witness for Christ in America today, but there are other parts of the world where witnesses are dying for the cause."

MILWAUKEE RADIO and TV stations were generous with their facilities. One station made announcements fifteen times each day! Likewise Milwaukee churches greeted the Lutherans, opening more than 100 pulpits to be occupied by Lutheran pastors for Sunday services. Both the *Milwaukee Journal* and the *Milwaukee Sentinel* had reporters present at the sessions to give full coverage.

The Lutheran Symphonic Band played a sacred concert before the Saturday evening session. The Wagner College Choir of Staten Island, New York, directed by Dr. Sigvart Steen, participated in the Saturday evening service at which Dr. Wilton E. Bergstrand spoke. Many young



Preaching-Teaching-Reaching Mission d
on lawn of Ascension Church. Nelson St
artist, kneels at left.

Young couple gets assignment as 2,50
workers visit homes of unchurched people.

é had come from great distances to ipate in the panel discussion and uet, prior to the evening meeting. ore than 10,000 attended the Sunday noon and evening sessions. The ier Choir delighted the afternoon nce with a program of sacred music. king on "The Church's Finest ," Dr. Sigfrid Engstrom, executive tor of the Board of American Mis- of the Augustana Church, saw the of a church geared to do battle. easing millions of people are ready willing to witness for Christ. Mil- still lost leave the field wide open urther conversions. The church is equipped physically than it has been. The press, radio, and tele- are co-operating as never before. supply line of prayer is inexhaus- He pointed out that America may the slums, improve living conditions ducate to a higher degree than be- but "they will thereby be no more ual than they were before."

Oscar C. Hanson, staff member division of evangelism of the ELC peaker at the closing meeting, asked, we act now? What are the people sitting in the pews going to do about it? Shall we be hearers only, or doers? Shall we be a church of comfortably seated spectators or active participants?"

COST OF THE CONFERENCE was expected to run close to $20,000, to be met by freewill offerings at mass meetings, registration fees, surplus funds from the missions and from congregations desiring to give evangelism an extra push. Rental of the Arena was $8,000. "How much does it cost to save a soul?" was once asked by a calculating man, to which the answer was "It cost Jesus Christ His life." Few persons attending the conference doubted the wisdom of the total expenditure.

The Milwaukee Conference was sponsored by the Lutheran Evangelism Council, an interchurch body consisting of National Lutheran Council groups. A similar conference had been held in Minneapolis in 1952, where 11,000 persons attended a single session. Conferences of this sort are planned for every three years. The Rev. Loyal T. Riley, ULCA pastor in Milwaukee, was general chairman of the local committee.

"ALIENS"

THE CONFIRMATION CLASS was reciting the meaning of the tenth commandment. Each pupil stumbled over the word "alienate," in the explanation, "We should so fear and love God as not to alienate our neighbor's wife from him . . ." Since the pronunciation was faulty, the pastor assumed that the class did not know what the word means.

"Does anyone know what 'alienate' means?" he asked. They all guessed wrongly. "Does anyone know what an alien is?" None knew the word. The pastor explained that "alien" means a foreigner, one who comes from a different country, speaks a different language, and has customs different from ours. To alienate, therefore, would mean to make a wife like a foreigner to her husband.

It is discouraging to a pastor to discover how many words of the catechism are "alien" to the pupils. But it is also refreshing that we, who are often accused of being prejudiced toward aliens, are raising a crop of children who do not even know what the word means.

—WALTER COWEN

How Much Is a Pastor Worth?

By J. EMORY ACKERMAN

In terms of purchasing power, minister's salaries ar the down grade, according to recent economic st

ON A RETURNED questionnaire filled out by a church councilman was the following statement: "No minister at present. When we had one, his hours were not specified. He was his own boss as to that. Thirty days' summer vacation and days off when he took a notion. He had it easier than any of his congregation who had to provide for their families, but there was no complaint on that as he was liked. With manse provided his income was better than his average member—but he didn't believe that!"

THIS RESPONSE was received when I investigated the economic practices of the seven largest denominations in the National Council of Churches of Christ in America, two years ago. Whether this comment is typical of the feeling of the lay members in most churches is not known. Unfortunately in this case, this layman did not record the salary the pastor had been receiving before he left.

A basic question faces the pastor and the church as the cost of living continues to go up. Is the pastor being paid an adequate salary considering the seven or more years of higher education and training, with years of experience on the job, with the responsibility, and with his additional expenses that the average lay worker does not have?

The study made two years ago discovered that a vast majority of Ame ministers do not receive an adequat ary. More than half do not receive a "subsistence" salary. It was rev that the average salary of the min in the seven denominations st amounted to $3,783 with the media ary being $3,621. These figures inc a 15 per cent valuation for parsonag allowances for extras such as car ex and utilities where they were indic

This can be unfavorably com with the salaries of other profes people. The minister's median cash s without housing allowance would almost exactly coincided with the dian income of all the families o United States according to the available U.S. Census Bureau r However, the median income of ilies in their report includes all fa regardless of how much one or members worked or did not wor included the unskilled and migrant with the big businessman.

THE MEDIAN SALARY for pastors be close to the median family inco the U.S., but it is still no more t "subsistence" salary at the most. also a median. It must be remem that one-half of the ministers in the receive *less* than the median sala $3,621. Also, the minister has nec expenses connected with his wor which he is usually not reimbursed such as automobile expense and up professional clothing, books and

Dr. Ackerman is a pastor of the Pacific Southwest Synod serving as chaplain and professor of religion at Midland College.

There are no similar expenses com-
ut of the average family's income
nnection with their jobs.

was interesting to note what effect
egion of the country had upon the
paid to ministers. The highest sal-
were paid in the North Central,
y Mountain and Southwest regions.
e, average salaries were $4,106 to
3. The Rocky Mountain area
ed more than one-half of the min-
receiving more than $4,000. The
t salary averages were reported by
outh Central, Northeast and North
tic regions with means of $3,549 to
4. (The regional breakdown was
me as that used by the U.S. Bureau
nsus.)

HEN IT CAME to the salary distribu-
according to the size of the com-
ty in which the church was located,
seen that the larger the community,
rger the salary of the minister. In
ral areas one out of every ten min-
received less than $2,000. They
btedly receive more farm produce
ly from the people than the pastor
more urban areas would receive,
making their living costs lower. But
much lower?

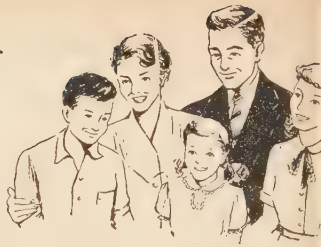
oking at the size of the congrega-
t was seen that on the average, the
the membership of the church the
the salary of the pastor. The
r the size of the congregation, the
r the responsibility and the greater
lary, it would seem. Average sal-
ran from the low of $2,971 in
es with less than 200 members up
703 in churches with over 1,000
ers. One out of every ten churches
ess than 200 members paid their
rs less than $2,000 per year and
than one-half paid under $3,000.
all include a 15 per cent allowance
rsonage!

In contrast, churches with memberships from 500 to 999 and over 1,000 had only one out of 25 and one out of 30 respectively who were paid less than $3,000. Four out of five of these churches paid pastors $4,000 and over.

ARE SALARIES OF PASTORS on the upward trend? They have not been increasing as fast as the cost of living has increased over the past 15 years. In other words, the salary of the pastor has been increasing, but his purchasing power has been decreasing. His real salary, in terms of what his salary can buy, has been steadily going down.

On the other hand the salaries of those employed in manufacturing, services, and government have been upward not only in income but also in purchasing power. The Department of Commerce report picked up by *Reader's Digest* (November 1954) revealed the real income of government employees since 1939 had gone up 28 per cent; those of the service trades had gone up 38 per cent; and for industrial workers it had gone *up* 46 per cent. But since 1939 the real income for ministers had decreased by as much as 16 per cent. In another report, the *New York Times* stated that in 1925 the average income for full-time church workers, including lay employees as well as pastors was 14 per cent above the national average for all occupations, whereas in 1951 it was 25 per cent below the national average for all occupations.

THESE FIGURES vary in different areas, as stated above. However, they provide an important basis of study for members of all congregations. There is a great need for men of the highest caliber in the ministry today and in order to insure the future of the church congregations must pay their pastors enough to give them some economic security.



IN THE AIR

I WOKE WITH THE FEELING of something very pleasant about to happen. Calling the children was a happy chore. They did look so sweet and relaxed and I put just enough sugar in my voice to bring them to gently.

Pete bounced up. "I was awake anyhow. Hey, you girls! Last one down is a blue-nosed baboon and it's not going to be me!"

I dropped a kiss on Dan's ear. "Bet it will be Daddy. With all this beard he looks a little like one now, I think." He quirked an eyebrow at me and I took it all back. "James Mason, only much handsomer."

"Let me see." Karen stuck her head in our door. "Oh, Mother! He doesn't! You do imagine things!"

"Well, his face feels like a movie actor. I have it! Rin Tin Tin."

Dan sat up and stretched his arms wide. "Better Rin Tin Tin than Lassie."

DOWNSTAIRS THE HAPPY feeling continued. Coffee perking. Grapefruit sectioned. Suddenly there came a wild rush from the stairs. All three children pounded into the kitchen at once. "And not a blue-nosed baboon in the lot!" I cried, forestalling any argument. "That was as close as anything I ever saw."

When we were finally at the table, Susie looked at Dan from under her lashes. "Don't forget, Daddy. It's today!"

"What's today, fuzzy-top?"

"Daddy! You know!" This time she tilted her glass of orange juice like a movie version of a glamour girl. Al needed to complete the picture was stick and eye shadow. She's been thr more stages than I can count, but I this one will pass quickly. She's just ing to be more grown-up like Karen

"Honestly, you've got me stopp Dan protested.

"Don't you know I'm going s where?"

"To school?"

"Of course! But then where?"

Dan slapped the table. "How co forget? This is the day the class com the post office to see how we sort m

"And you be sure to be there, bec I told them you would."

"I hope to be. But I can't promise

Pete looked bored. "And then I pose you will come back to the sc and make a nice big post office with largest size building blocks and mail other letters and sort them and de them. Won't that be just the great

KAREN POKED HIM. "Seems to me enjoyed it—even if I had done it be you. Now it's her turn." I could hugged her for seeing it that way ins of encouraging Pete. I often feel s for Susie because no matter what exc news she brings from school it turns to be something both the others done before. The youngest in the fa has a rough time.

"I'm staying at school for Junior Cross," Karen went on. "We're g to sew the squares we knit into an af for the 'disaster box.' "

wardly I shuddered at the name. children had thought it up, but to me very vivid. However, I kept my face e, I hope. These youngsters have ve with the thought of disaster just y generation did with the idea the ricity might go off in a thunder n. We kept plenty of candles on . They take other precautions.

te was saying nothing. When I ed at him inquiringly, he said, "I'm to Bob's."

nd I," I told him, "am going to Mrs. 's to a meeting of the altar committor the Easter services. Susie, you top there on your way home."

Will there be cookies and things?"

omething, I suspect. Mrs. Buch t let anyone come in and out of her e without coffee and something to go it, even if it is Lent and we won't be g a real party."

ll be there!"

d come too," Pete's conflict was evi- "but I did sort of promise Bob." it came out. "You see, he's work- n a space ship and I sort of said elp."

PACE SHIP!" Karen laughed. "What's de of? Old inner tubes?"

ho told you? It was supposed to ecret!"

nybody could guess. Well, have

ook my head. "Even if it was only bf' a promise, I imagine Bobby is ng on you. Besides I don't want hole Melton family arriving for re- nents. They might think I don't ou at home."

u gals sure plan ahead, don't you?" emarked, as he held out his coffee r a refill. "Easter's a good way

t so far, at that, and unless we get ders in early we have to pay what-

ever fancy price they want to charge near the day. Besides, if we don't decide just how things are to be, someone is sure to come up with some crackpot idea that makes the church look like the dime store. This way we can say our plans are in and everything ordered and no one's feelings can be hurt."

"Well, may I make a suggestion?"

"You may make it and if it isn't too outlandish I'll tell the committee."

"Could we please have the palms somewhat less profuse this year?"

"We could use fewer than we had last year," I admitted. "They got pretty thick, but we didn't want them to look skimpy, either."

"I'D RATHER HAVE THEM look a little skimpy than fill up the chancel so that Pastor Ittel can hardly walk around. Every time he pushed his way through those palms I thought of Humphrey Bogart pushing through the jungle."

Karen choked and buried her face in her napkin. The paroxysm became worse when Susie asked plaintively, "Who's Humphrey Bogart?"

"A movie actor, silly!" said Pete. "Don't you know anything?"

Dan gave her a reasurring pat. "I'll try to be back by the time your class gets there, kitten. If I don't make it, you'll know it just couldn't be done. O.K.?"

"O.K." She slid away from the table, the rest of us following. There was the usual commotion of clearing the table, finding homework papers and strayed boots, and getting out of the house.

So it wasn't till I was alone and thinking back over our morning that I realized how often the movies had come into our conversation and thoughts. Oh, well, we are living in mid-century America and it's in the air. And besides, that's all on the surface. Other things go deep. I picked up my Bible.

A CHRISTIAN DICTIONARY

By PHILIP R. HOH

SIN

WHAT IS the unforgivable sin? Matthew 12:31 states that "all manner of sin and blasphemy is forgivable, but the blasphemy against the Holy Ghost shall not be forgiven . . . either in this world or in the world to come."

There are many people in mental hospitals who are convinced that they have committed the unforgivable sin. And there are many less disturbed people who are worried for fear they may commit it. Temporarily let us say that anyone who worries about it is a long way from committing it.

WHAT IS SIN? The word is used to cover almost all moral mistakes. In religious thinking it should refer to error against God. Whatever is done against God is sin. Perhaps we have done something we should not have. More probably we have not done something that we should have. Most of our sins are the result of a wrong attitude toward God's ways for us—and that attitude itself is sin.

Sinning against our fellow-men is sin because it is also against the wishes of God. Sin is missing the mark, God's mark. In the Greek language the word carries the sense of destructive action. In the Latin it has the flavor of setting the doer apart from others, like the pointing of a finger at someone and saying "shame."

So what is sin? Anything we do or fail to do that is destructive to the b ing of God's kingdom. Anything keeps his kingdom from coming an will from being done.

It is easiest to think of sin in tern specific acts than in terms of genera titudes. But even the Ten Comm ments remind us that although killing stealing and bearing false witness sinful, so too are wrong attitudes coveting, dishonoring, and placing second to something else.

THAT FIRST COMMANDMENT, tha should hold no other "gods" in h esteem than God, which Jesus word "Seek ye *first* the kingdom of God —this is the crux of the whole m Anytime we put anything ahead of —our own desires, material th money, our family, recreation or thing else—then we are sinning. this, clearly, makes sinners of us al

The Roman Catholic Church, wi emphasis on doing good works for and doing penance for sins, naturally centrates on individual actions an even divided sins into two types, m and venial. The destructiveness o action and the amount of evil inte the part of the doer generally enter the classification. Mortal sins are worst, sending you right into hell if are not forgiven, whereas venial sin posit you in purgatory instead. T who believe this are naturally conc that every individual sin be confess that it may be forgiven and penance for it.

The Lutheran Church has never opposed to private confession of sin has consistently placed the emphas repentance of the SIN that lies behin sins, the basic sinfulness from whic our actions stem.

"We confess that we are by n sinful and unclean, and that we

d against Thee by thought, word, eed," we recite every Sunday morn- n church. Or, in the fuller confes- of the preparatory service to Holy nunion, we confess "that we have d not only by outward transgres- but also by secret thoughts and s, which I cannot fully under- . . ." It is the deep-down inner at- which concerns us most.

E TROUBLE with emphasizing the in- ual acts is that we tend to forget sickness and concentrate on the toms. It is as though we tried to ourselves of measles by carefully g out each red spot and then ignor- ne infection throughout the system. s a good question whether one sin- ct is any worse than another, or ow much difference to God the ac- themselves really make. After all, tting our desires ahead of God's ve already sinned as fully as is pos- and what we then actually do is vely unimportant. This is what Lu- meant when he picturesquely said we are going to sin, then we might ll sin lustily. (A statement consist- misquoted by non-Lutherans!)

ether sins come in varying degrees ensity so far as God is concerned ay never know. But surely any sin t our heavenly Father is so terrible o draw lines between sin and sin e.

omething we do accidentally a sin? courts distinguish between actions intent" and those without. This is ference between murder and man- ter, the latter being unintentional. n fall into both categories.

ul disobedience of God is obvi- sin. Accidental disobedience, or ion that we cannot avoid, may eless have the same result, that of ing something God prizes and hindering the coming of his kingdom. We speak of "original sin" and call it that even though it is something we cannot avoid. If someone pushes you onto a piece of property marked "No Trespassing," you have trespassed, whether you wanted to or not. That God would hold unintended sins against us is another question.

What is sin against the Holy Spirit? It is persistent wilful opposition to the influence of God. It is a man rejecting God so completely and determinedly that he will never change his attitude. He is not allowing the Holy Spirit to enter his soul and never will.

This, by the man's own choice, is unforgivable. If he would ever—even in hell—change his mind, he would not have sinned against the Holy Spirit. For nothing can separate us from the love of God, unless we want it to. Perhaps not even that.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Race prejudice

QUESTION: I am a technician, a college graduate, in the second year of my work. A year or more ago I met a fine Oriental, a university instructor, Christian, industrious, and of very good social qualities. I was strongly drawn to him and we have had a number of dates. I am more and more impressed by his good qualities.

Unfortunately my parents object to my going with him. He knows about the opposition and is very understanding about it. Once we broke up because of

the objection, but we later came back together again, with deeper appreciation of one another. But the parental disapproval continues.

Last summer I had a visit to Hawaii. There I found many interracial marriages —happy ones. People there are at ease in talking about the races, whereas people here in the States seem cool toward other races. This separation revealed how much we missed each other and how much we thought of one another.

I know my father and mother would be heartbroken if I married a nonwhite. I have had the company of other men who became serious, but this is the first time I could give a full response. It is more than just liking him.

Am I foolish? Am I doing the right thing in the eyes of God? I am praying for guidance. I need help.

REPLY: You are basically right. Each one must make his own choice of husband or wife, and accept the attendant responsibilities, regardless of the opinions of others, even one's parents. We ought to listen to what they have to say, and weigh it, but they cannot make the decision. They should not even try.

After all, a marriage partner is a person with whom we will live on intimate terms, give and receive the utmost experience of affection, share troubles, have and rear our children, and face the responsibilities of life.

You must consider all implications. Racial discrimination exists in most people to some degree, but it is diminishing. It is much less in intelligent, informed people. Many fine persons have risen above it. Scientific evidence shows that the races are equal, that racial characteristics are incidental, but some people do not accept facts. Can you face it, and live happily together in spite of the difficulties you will

Project yourselves ahead tw years—how will the whole matter in retrospect? Would your chil suffer socially from mixed paren Can you go ahead, maintain a C tian home, and guide your childr face of hindrances? Think these t over together and separately.

Once you are married it is l that most of the parental oppos will subside—especially as your ents come to appreciate the good q ties of your friend. Certainly, if when you have children, your pa (or friends) will have a hard keeping up any antagonism. Why invite your friend to your home and give your parents a first- chance to know him?

Do not hurry the romance. will help both of you to think so about the problems, and it may help your parents to a more favo view. Consider your common q ties and interests, as well as tho which you diverge. These matte have something to do with the su or failure of a marriage.

Read Matthew 28:20; Acts 8 40; Acts 17:26; Galatians 3:28; Revelation 7:9.

Heredity?

QUESTION: Is the influence a m exerts on a child during the pre months a matter of heredity or env ment?

REPLY: It is the influence of ronment, any way you conside Hereditary characteristics descend one generation to another throug germ plasm, and are quite indepe of surroundings or experiences mother. Results of environmenta fluence are designated as congeni

BOOKS

The World Can Be Saved

annels of Spiritual Power. By Frank C. Laubach. Revell. 186 pages. $2.50.

is book puts on paper, as well as any book can, the restless fervor of a consecrated ian burning with desire to save the world.

begins with the statement that human nature can be changed, the world can be saved, American Christians can save it. But, American Christians must first change them- It is not enough for them to give the needy of the earth economic help. They must ove, and this can be given only if they are sons of God.

e on earth is a kindergarten for sons d. This planet is our school; and life eries of examinations. Trouble, sick- temptations, struggles are all spiritual e-builders.

book is filled with illustrations which e intimate glimpses into the lives of thor's friends, quotations from letters, f "road-blocks," and personal experi- It pleads for personal devotional liv- nd suggests specific methods for "tak- me to be holy." The author recom- prayer "experimentations," and re- is own prayer life to guide the reader. theologian may shudder a little at the the chapter, "How we can help God," e humility everywhere apparent shows e thought is proper although the lan- may be unacceptable.

world can be saved, the writer con- (1) when we become earnest stu- of world need and interest others in when we pray, and form prayer cells ose trying to meet world need; (3) we work to greatly expand foreign is; and especially (4) when we are pen *upward* and *outward* all the time. Laubach, who has attained world- ominence through his efforts to teach terate billion of earth's inhabitants and write, may seem naive in the is he offers for the world's problems, optimism is based on his own knowl- f world conditions and on personal nce of the success which the methods ocates have had in overcoming such ns.

book is a powerful stimulus to personal meditation, humble service, and world-wide vision.

ROBERT R. CLARK

Mechanicsburg, Pa.

Interpretation of Prophecy

The Prophetic Faith of Our Fathers. By LeRoy Edward Froom. Review and Herald Publishing Association. Vol. I, 1006 pp.; Vol. II, 863 pp.; Vol. III, 802 pp.; Vol. IV, 1295 pp. $5 each.

This is an impressive piece of scholarly research in which the Seventh-day Adventists, and particularly the author, can take pride. These bulky volumes are intended to present a survey of the way in which the church through the centuries has interpreted certain prophetic passages in Daniel and Revelation. It is assumed that these portions of Scripture are intended to give believers a preview of coming events. Since this interpretation has been rejected by most biblical scholars for decades, these pages possess an archaic glow—intensified by the old-fashioned, flowery style.

Lutherans will, of course, read carefully the long and appreciative section of Volume II that deals with Martin Luther. This is, in the main, a glowing and enthusiastic hymn of praise. Most Luther scholars will be inclined to feel that excessive weight has been put upon the Reformer's well-known application of "Antichrist" to the Papacy. Does this really mean that Luther accepted Froom's position regarding Daniel and Revelation? I could find no reference to Art. XVII of the Augsburg Confession: "(Lutherans) condemn the Anabaptists (and) . . . others, who are now spreading certain Jewish opinions that, before the resurrec-

tion of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere exterminated."

On the other hand I looked in vain for references to the Lutheran Synod of Iowa (now part of the American Lutheran Church) that was most receptive to the interpretations defended in this book. It was also surprising to find no reference to the work of Dr. Joseph A. Seiss who advocated such ideas in his *On the Last Times* and *On the Apocalypse*.

The last volume contains detailed material that will be useful to those who concern themselves with the origin of religious bodies in this country. Some 400 pages are given to a description of the great debacle of 1844 when the Millerites confidently expected the return of the Lord in glory. Then follows an equally valuable study of the origins of the Seventh-day Adventist movement, which the author regards as the goal and climax of the long struggle to understand the biblical passages in question.

This work should be welcomed, even by those of us who find ourselves compelled to reject the interpretation here advanced. First, because it is important always to know what others think, so that one can sharpen his own thinking through disagreement. Second, because it must be conceded that Lutherans and other conservative Christians have too often had nothing to say concerning eschatology and ultimate Christian hope.

Columbus, Ohio JOHN SCHMIDT

Who Is a Pastor?

Bischof, Pastor und Gemeinde. By Hans-H. Kramm. Lutherisches Verlagshaus, Berlin. 66 pages.

While pastor of St. Mary's Lutheran Church in London, England, the author came into contact with those who say, "Once a pastor, always a pastor." This experience raised questions concerning the nature of the church and the ministry, to which he gives his answers in this little book.

In what sense, for example, is a Lutheran bishop a pastor? Who has called him? and who are his congregation? Kramm answers: He is called by the organized church. Pastors are his congregation. He is called a "pastor of pastors" through preachin Word and administering the sacrament

Here is another question: Should pe be ordained to the ministry whose pri function does not consist in preachin Word and administering the sacram Kramm wrestles with the problem but not give a clear-cut answer. He is not whether one ought to narrow and co the concept of preaching the Word an ministering the sacraments to pasto congregations.

Believing that the nature of the ch and the doctrine of the ministry are related, the author develops his subje stimulating fashion. We may put ques differently and arrive at different ans but the net result of the reading of this l let will be creative thinking concerni big subject. H. T. LEHMA

Philadelphia

Basic Doctrine

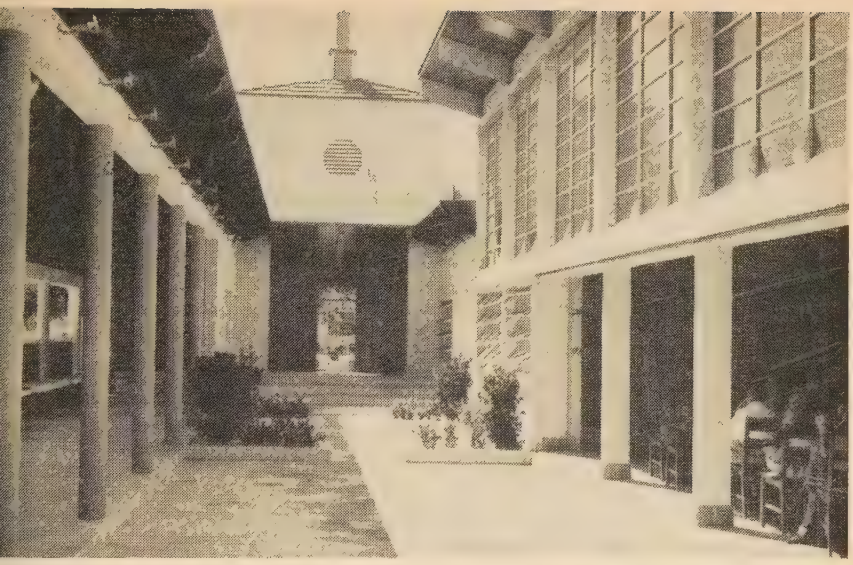
When God Was Man. By J. B. Ph Abingdon Press. 62 pages. $1.

For a brief, comprehensible, and in interpretation of basic Christian doc this is the book. Mr. Phillips—of fam his recent Scriptural translations—pungency and incisiveness analyzes structure of the Christmas rose (the i nation) and manages to retain its frag and beauty. Truth, light, judgment, love and life are the petals of reality w incarnate in Christ, seek incarnation i lives of all. No new doctrine, this—l new translation of the Christmas truth

New York ROBERT D. HERSH

The Foreigner. By Gladys Malvern. mans, Green and Company. 214 pages.

Straight from Scripture, with only a minor variations, comes this version o romance of Ruth, the Moabite girl, i strange land of Judea. This is one o best-loved stories of the Bible, and it is here in simple, understandable form. marily slanted for young people, it wi peal to many an older reader. G.



COURT OF ST. MARK'S, Coral Gables, Florida: A delicate blend of old and new

A

k Pace Is Set Synod's Growth

By CHARLES F. STECK, JR.

LAUDERDALE—When St. Matthew's Arlington, Jacksonville, was organ- Jan. 23 it was the fifth Florida congregation started in five consecu- nths. It brings to six the number A churches in the Jacksonville area. Developer J. D. Sheppard formed gregation with 160 baptized and 108 d members.

congregations were organized in the 1954 with a combined membership st 700. Striking evidence of the of mission congregations in this fast- state is given by St. John's, Orlando- Park, where Pastor W. C. Schaeffer 303 adults into membership in the after organization, bringing present ship to 409.

ATION of St. Mark's Church, Coral took place Jan. 16. The Rev. W. Veant is pastor. President of Synod Royall A. Yount preached the dedicatory sermon. The new church, first of four units of the complete building program, was occupied by the congregation last October.

Although the smallest of the four units, the present building is a gem of architecture that combines the traditional with the modern in a delicate blend of Spanish Mission. Nave and chancel are decorated in arresting colors that run the gamut from the palest pastels to vivid vermillion and green and portray the suffering, death and resurrection of the Savior. An open court to the east of the glass-walled nave provides a "drama center" with elevated rostrum and stone meditation benches, for the presentation of pageants, special services (*see cut above*).

Religious Emphasis Week at the University of South Carolina, Columbia, had Pastor William C. Kaiser of Our Saviour's Church, Gainesville, as Lutheran representative on the team of Protestant speakers. Gainesville is the seat of the University of Florida.

Theme for the lectures and discussions in Columbia was "A Faith to Live By." Pastor Kaiser lectured in the Departments of Religion and Psychology on relations between religion, psychology and psychiatry, and led

FLORIDA . . .

discussion groups for the Lutheran Student Association, the Baptist Student Union and fraternity and sorority groups.

The Florida Synod has gone well beyond its financial goals in 1954. Apportionment receipts were 108.75 per cent. Giving for Lutheran World Action went 14.9 per cent over the quota set for last year.

ILLINOIS

Weeg Called as Synod's Secretary of Evangelism

By JOHN E. COOPERRIDER

ILLINOIS—The Illinois Synod has called its first secretary of evangelism. The Rev. A. Howard Weeg, pastor of Glenwood Church, Toledo, since 1950, began work in this new office on Feb. 15. The position was created by the synod at its last convention.

Pastor Weeg will be of specific help to pastors and church councils in establishing year-round programs of evangelism in Illinois Synod churches.

Prior to going to Toledo, Pastor Weeg had served pastorates at St. Paul's Church, Waukegan, and Edgebrook Church, Chicago. He has served frequently in the evangelistic efforts of the Board of Social Missions of the ULCA.

SPEAKING TO MORE than 70 pastors of the Lutheran Ministerial Association of Chicago in January, Virgil Peterson, director of the Chicago Crime Commission and former head of the FBI office in Chicago, said that, "There is now, and there has been over a long period of time, a definite alliance between crime and politics in every large city in America."

"This alliance," he said, "is just as subversive as communism. This may not mean that the politicians involved are themselves venal. But when they rely on the financial support of gamblers and racketeers for their election, they must fulfill certain obligations . . . The underworld is interested in politics for only one reason," he said, "and that is to have an opportunity to dictate la forcement appointments and legislatio

Mr. Peterson, a prominent Lutheran man, said that "basically the proble moral. It is important to get rid o slums and attack the physical aspects problem. But primarily our job is t velop a moral consciousness which often lacking among ordinary citizens

"What Is a Lutheran?" will be the g theme of the monthly meetings of th theran Young Adult Fellowship of town Chicago from now until June. group is composed of young adult Luth working in the downtown area. Discu will center on "The Word of God," ship," "The Priesthood of All Belie "Martin Luther," "The Lutheran Chur America," and "Justification by Faith.

Officers elected by the ULCA P Association of Chicagoland at its Ja meeting are the Rev. Alton Motter, dent; the Rev. Ernest E. Habig, vice dent; the Rev. Paul P. Kuenning, secr and the Rev. John E. Cooperrider, trea

The Rev. Charles A. Sullivan, for institutional chaplain with the Unite theran Social Mission Society of Il was inaugurated as student counselo director of clinical training at the Ch Lutheran Seminary, Maywood, Jan. 20 Vernon L. Strempke, staff secretary o Board of Education of the ULCA, spo

> St. John's Church, Joliet, the Rev. liam J. Boldt pastor, has establishe John and Catherine Gottschalg Me Education Fund to aid young people ning to enter full-time work in the c The Gottschalg family made the o contribution and the church will add sum each year.

Resurrection Church, Franklin Park Rev. S. L. Besecker pastor, held dedic services on Jan. 23 for an enlarged p building. Classrooms, sacristy, social r and kitchen are provided. A basement is so constructed that the young people use it for roller skating.

The dedication took place eleven from the day the congregation held its

N CHURCH HISTORY: When Oregon's Lutheran Welfare Association bought Fairlawn ric Hospital through its subsidiary, Lutheran Homes and Hospitals, Inc., it scored a first rican church history. Aged mentally-ill patients will be cared for in 72-bed institution. down payment on purchase was advanced by local church members. $400,000 home for aged on hospital's 25-acre tract is planned, will be built when funds are available.

Present membership is 554. Pastor er has been the church's only full- astor. The church became self-sup- three years ago, and called Miss Vinkler as parish worker last year.

PLE'S CHURCH, Chicago, the Rev. . Timmerman pastor, has been re- ed in preparation for its 50th anni- this year. New stained glass win- ave been installed.

Seminary Student Association re- sponsored the second series of the Passavant Lectures, with Prof. Caemmerer of Concordia Seminary, is, as guest lecturer. He spoke on manship in Preaching."

Illinois Synod contributed 109 per its 1954 Lutheran World Action gave 91.6 per cent of the amount ned to it by the ULCA, a decrease er cent from last year.

aul's Church, Waukegan, the Rev. . Salstrom pastor, recently presented sonage family with a TV set. At Church, Olney, friends presented a to the parsonage family. The Rev. Cooperrider is pastor.

Baird, member of the church coun- inity Church, Olney, and also Sun- ool treasurer, was recently honored eople of Olney as the "outstanding an of the year." The election was d by the Junior Chamber of Com-

First Church, Murphysboro, Dr. W. J. Boatman pastor, recently amended its constitution so that church councilmen would be allowed only one re-election. It meant that J. A. Gross, who had served as church councilman and secretary since May 31, 1914, was ineligible for re-election. He was elected honorary member.

The Rev. Millard H. Stiles resigned his pastorate at Unity Church, Chicago, effective March 1, to become pastor of Reen Memorial Church, St. Louis, Mo.

MINNESOTA

Mission Builds Foundation

By PAUL LUTHER WETZLER

MINNEAPOLIS—It's less than three months since Good Shepherd congregation began worshiping in a two-room rural school building at Spring Park. But already Mission Developer Merle G. Franke can look back to an impressive event in the short history of the group. On Jan. 16 he baptized more than 40 children at one time. Assisting at the ceremony were the Rev. Carl W. Fagerlin, Mound, Minn., and the Rev. G. B. McCreary, stewardship secretary of the Northwest Synod. Organization of the mission will probably take place in April.

MINNESOTA Lutheran farmers have reason to be well pleased. One third of the total

MINNESOTA . . .

yield of the All-Lutheran Food Appeal for the needy overseas was contributed by them. Forty-seven carloads of corn and three of wheat went from this state to distribution centers in Germany, Austria, Jordan, Korea and Hong Kong.

Letters have gone to all Central Conference congregations from the Rev. Harold Carlson, chairman of the committee, appealing for subscriptions to build a chapel this year at the Central Conference lake camp at Chisago City, Minnesota. Six thousand dollars will be spent on repairs and improvements in 1955.

The Lutheran Welfare Society of Minnesota is making plans for celebrating its 50th anniversary. This agency was born in Salem Church in 1905 under the leadership of Dr G. H. Trabert. From a budget of several hundred dollars a year, the organization has grown to a budget of above $420,000.

Folks in Richfield, Minnesota, are "talking big" these days. This Minneapolis suburb which increased in population 10 times in the last 15 years became the "All American City of 1954." The award was announced in New York by the National Municipal League and "Look" magazine, co-sponsors of the annual All-America cities contest.

One of the synod's most rapidly growing churches, Richfield Lutheran Church, has as its pastor the Rev. Harold Rasmussen. In 1940 the village had a population of 3,778—in 1954 a population of 31,756.

In a three-hour service attended by leaders of churches throughout the country, Dr. Alvin N. Rogness was installed president of Luther Seminary, St. Paul, succeeding Dr. T. F. Gullixson. Dr. Fredrik Shiotz, president of the Evangelical Lutheran Church, committed the office to him.

Wagner College Choir made its first Minnesota appearance in Salem Church, Feb. 1. The concert was sponsored by the synodical Pastors' Conference.

The *Synodical Bulletin*, a weekly publication for congregations in this area, celebrated its 36th birthday by attaining a circulation of 50,700.

NO BIG ORDER

Lloyd Peterson, who is chairman o subscription committee for "The Luth at Salem Church, Albert Lea, didn't to demand too much of the congreg "We're not asking all of you to tak Lutheran,'" he told the annual me "We just want to see that it's in home."

AMONG THE CONGREGATIONS: Hol ity Church, Minneapolis, celebrated i anniversary Jan. 30 . . . Three form tors, the Revs. H. J. Motzkus, D. H hart, and D. N. Jensen, were presen Wooddale Church, St. Louis Park brated its silver anniversary Jan. 14 400 attended the anniversary dinner. President Paul E. Bishop preached Rev. Paul F. Obenauf is pastor . . Church, Lilac Way, dedicated its parsonage Dec. 26 . . . Cross of Church, Minneapolis, broke ground new church the same day . . . Grace Deephaven, dedicated its parish ed building Jan. 23 . . . Kenneth Northwestern Seminary senior, has a a call as assistant pastor at Richfield

NORTH CAROLINA

College Campaign Be

By FRANK K. EFIRD

CHARLOTTE—Kick-off date for the Rhyne College campaign for $1.5 was Feb. 3. Hundreds of North C Lutherans held an all-day assembly college where they heard Malcol Palmer, Albemarle businessman and campaign chairman, tell them that the biggest thing Lutherans in North lina have ever attempted and we m fail. The money is available and w must do is to go out and get it."

Every United Lutheran in North lina will be approached to make a to be paid over a thirty-month period are to have all the money pledged by

A-ALABAMA SYNOD got a third conference last year when Northern Conference was nto Alabama and Central conferences. Pastor W. Dexter Moser (sitting, right) is Alabama ce president. Other officers are Pastor J. Russell Boggs (sitting left) and (standing left Mr. E. J. Kincaid and Pastor George F. Hart with Synod President Charles E. Fritz.

URER CHARLES HEILIG'S books show synod paid $40,274 on its Lutheran ction quota of $39,519 and that it $189,873 apportionment to the utheran Church in full. The synod it $10,000 short on raising its own f $269,363 but it made the adjust- at were needed to pay the ULC the sked.

phen's, Hickory, broke ground for $100,000 church and educational Jan. 16. The Kure Beach mission milar service for its new church St. Paul's, Salisbury, had ground- service for a new $80,000 parish Dec. 5 . . . St. Mark's, Charlotte, its new parsonage Jan. 16.

home mission front, Ashley Park as organized in Charlotte, Dec. 16, dults and 39 children. The number of Lutherans discovered in Kinston has moved from 38 in a recent survey to over 70. Thirty-five Lutheran air cadets stationed at a local airfield accounted for the increase.

DR. E. C. COOPER will teach in the New Testament department at Trinity Theological Seminary, Blair, Nebr., the second semester. A retired pastor, he has been helping Holy Trinity Church, Raleigh, to raise funds to erect a new edifice to care for the congregation and the 160 Lutheran students at North Carolina State College.

Dr. Paul Scherer made two addresses at the Pastors' Conference of the North Carolina Council of Churches at Charlotte, Jan. 25. Sponsoring the meeting was the Council's Pastoral Ministry Commission headed by the Rev. George R. Whittecar, pastor of St. James', Concord.

NEW YORK

Mission Church Needs More Room for Pupils

By CHRISTIAN P. JENSEN

SYRACUSE—A mission church in upstate New York needs more room. Luther Memorial Church, North Syracuse, was established seven years ago. Now it has acquired a building adjacent to the church to provide more space for the church school of 405 pupils. The building will be remodeled so as to accommodate 140 children. The Rev. Norberth H. Stracker, Jr., is pastor of the fast-growing church.

Five parishes are without pastors in the Central Conference. Two young men now completing their seminary training have been called. Mr. Edward Weiskotten plans to come to Mt. Tabor Church, Syracuse, and Mr. Sherwood Bryant to Holy Communion Church, Utica. Both will be ordained in June. Mr. Richard Pankaw will become assistant pastor at St. John's and St. Peter's, Syracuse, on July 1.

The Lutheran Society, with special aid from local churches, is sponsoring the 1955 United Lutheran radio hours over WNDR at 4:30 Sundays.

Beginning April 11 and until June 8, Sister Elizabeth Hess will be on the territory of conference to seek candidates for enlistment in deaconess training . . . The missionary rally of the Syracuse District Luther League was held at the Church of the Atonement on Jan. 30. Sister Helene Kuechler spoke of her trip to Palestine, where she spent most of 1954.

Newly elected district officers are: President, Mrs. Charles Victory; vice president, Miss Barbara Hahn; recording secretary, Miss Irene Potts; corresponding secretary, Miss Carol Wichert; treasurer, Mr. James Smith.

Annual dinner for councilmen and their wives from churches of the Southern Tier was planned by St. Paul's Church, Johnson City, at the local American Legion clubhouse on Feb. 13. Dr. David G. Jaxheimer, assistant to the president of the New Synod, was speaker.

THE SOUTHERN TIER District League held a missionary rally at Nativity Church on Jan. 30. Miss Wagner, missionary to British Guian speaker. The district sent more tha kiddie-kits to Lutheran World Acti cently.

The Rev. Paul J. Tritschler, pas Holy Nativity Church, Endicott, in this comparison in a recent bulletin congregation. Current expenses of 193 $2,847—in 1954, $13,373. Benevole 1934 was $391—in 1954, $5,177 . deemer Church, Binghamton, has r subscriptions of $54,000 for a buildin

PENNSYLVANIA

Mission Is New Field Of Former Prison Chapl

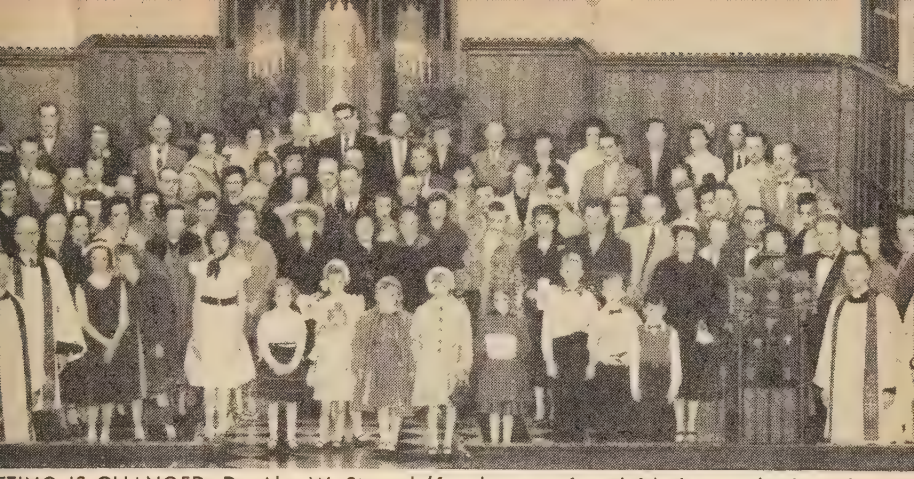
By LUTHER E. FACKLER

PITTSBURGH—A man who made th pel come to life within prison walls his attention to the outside world last to continue his work among free When Dr. Alex W. Stremel resigned a lain of Western State Penitentiary burgh, he stepped into the task of pastor of Christ Church, Highcliff Township, Pa.

What he left behind in the peni was a well-organized congregation, a built as a joint Protestant-Catholic under his guidance, and the gratit hundreds of men to whom he had h hope for the future when the reality present was expressed by the dark of prison bars.

Dr. Stremel had served only one gation, St. Matthew's in Erie, Pa., twenties before becoming institution tor of the Lutheran Inner Mission Pittsburgh, in 1928. In 1940 he w pointed Protestant chaplain of th Penitentiary.

The Highcliff mission was organ mid-January at a service that took p



TTING IS CHANGED: Dr. Alex W. Stremel (fourth pastor from left), former chaplain of Penitentiary, Pittsburgh, at organization of Christ Church, Ross Township, his new parish.

el Church, Bellevue, Pa. Officiating included Synod President G. Law- Himmelman, Conference President E. Fackler, Dr. John B. Kniseley of n Church, Pastor Lester M. Utz of el Church, and Pastor Paul E. rty, mission superintendent for the gh Synod.

954 the congregations of Western vania sent over 73,000 pounds of thing through Lutheran World Re- e Lutheran Service Society of West- nnsylvania reported that 343,000 have been sent through the agency Clothing is processed by the society burgh for shipment overseas.

ociety has purchased a building that ised in the expanded program of its l division. The salvage industry, mploys many homeless men and is e to Lutheran families will be con- A sheltered workshop for rehabilita- old folks is part of the plan. The work has expanded, thanks to the f its manager, Henry Hesse, who ted its operations for 25 years.

rmin George Weng, president of Seminary, delivered the address at llege's 85th annual Founders' Day n on Feb. 17. Dr. Weng's father ember of the class of 1887. Prof. . Heissenbuttel, a member of Thiel faculty for the past 25 years, wrote a pageant of Thiel's history presented at the affair.

> Roadshows have been keeping the executive committee of the Central Conference Luther League busy the first part of this year. The theme of the roadshows is "Christian Stewardship." The script for the presentation has been written by the members of the committee.

In 1953 Messiah Sunday school of Wesleyville decided to contribute $300 to the support of Missionary Joseph H. Deibert in Argentina. Since then interest in the project has increased so that congregation, Sunday school and auxiliaries have pledged $1,500 toward his support in 1955.

The second church to be organized in 1955 will be Good Shepherd mission, Monroeville, near Pittsburgh. The congregation is expected to have about 200 charter members.

THE SYNODICAL Brotherhood had its best year during 1954. Final payment was made on Brotherhood Lake at Camp Lutherlyn. The Harter Hall Chapel project, begun early in the year, was oversubscribed with $5,000 pledged. To acquaint the men with the work of the Brotherhood, the first of a series of officers' workshops was held near Greensburg. Fifty-five men attended.

PENNSYLVANIA

Nurses Meet for Study

By DONALD G. RAUP

LEWISTOWN—The Lutheran Nurses' Guild of Lock Haven met at St. John's parish house Nov. 22 for a session of study and discussion. A study of the Gospel according to St. Luke was led by Pastor Hoffmaster of St. Matthew's Church, Missouri Synod. St. John's Pastor Donald R. Schaeffer led a study of the Common Service.

Organization of an inner mission was discussed by the social missions committee of the Juniata Conference at St. Paul's Church, Milroy, Feb. 7. Men engaged in the fields of inner mission activity explored the needs of the church.

The Juniata Conference pre-Lenten retreat was held at Port Royal Church Feb. 18. Pastor in Port Royal is Clifford R. Miller, Jr. Prof. Reginald W. Deitz of Gettysburg Seminary was the speaker.

St. John's Church, Lock Haven (Pastor Donald R. Schaeffer), reported almost $4,200 was received in the organ and redecorating fund in the last 15 weeks of 1954 . . . St. John's Church, Booneville, raised its apportionment quota for the first time in its history and then topped the effort by exceeding its LWA goal by 75 per cent.

A three-day parish conference began Jan. 30 in the Nittany Valley parish, Kenneth S. Swanson pastor. Dr. Martin L. Tozer, superintendent of home missions of the Central Pennsylvania Synod, preached in the churches of the charge on Jan. 30 and led a study of all phases of the life of the three congregations.

Churches Are Free of Debt

By W. R. SIEGART

READING—It took an older man to do it. After forty years of struggle, Christ Church, Reading, has become free of debt and self-supporting. Dr. G. Robert Heim, who will be 72 in April, has been the pastor for nine years. In that time the church has been renovated and a parsonage purchase

Another church that won financi dom early this year was St. James', R When the last evidence of debt was Jan. 16, the congregation was mortg for the first time in its 105 years istence. The congregation recently r legacies of $14,000 from the Charles estate and $13,000 from the Annie estate. Through the years, St. Jam assisted four missions and establishe scholarships at Muhlenberg College. H. Naugle, pastor, announces that pr has been made in the church budget THE LUTHERAN to every home in t gregation this year.

The Rev. Harold G. Deisher o Church, Wilkes-Barre, will become of Hope Church, Reading, on M The Rev. Samuel L. Koons of Central Phoenixville, will become pastor o Church, Reading, after Easter. In a ment of county parishes, the Rev. H. Ruloff becomes pastor of Goo herd, Tuckerton, and Maidencreek,

The Rev. Frank S. Blank of the port parish is in Germany for two with the Lutheran World Federatio interviewing and screening refugee who have applied for emigration.

RENOVATION of the Bitting prope cently purchased by the Lutheran H Topton will soon begin. It is expect 32 elderly people will be accomm including those requiring infirmary ca home charter was changed to enab operate in Berks County. The m Reading brings the home closer to facilities. The property comprises a city lot with stone buildings and ro expansion.

St. Paul's, David C. Burnite showed a 300 per cent climb in bene St. Luke's also reported higher bene offerings. Conference benevolence in 10 per cent.

Faith Church, Mt. Penn, expects cupy its new educational building o Sunday. Alsace, Hyde Park, will second floor to its educational buildi

w's. Reading, is engaged in a $20,000 and improvement program.

Gunnar Knudsen, pastor of Trinity, g, is president of the Community Hospital Board, the first pastor to e board. As board president he was ful in building a new unit and in izing the older hospital buildings.

. Conrad Seegers, president of Muh- College, spoke at the Reading Con- Sunday school convention in St. Reading, Jan. 22. Pastor Edward H. Negro missionary, was speaker at a League rally in Trinity, Bowers, Jan. . A. J. Heinrich of Calvary, Laurel- cceeds Richard H. Snell of Bethany, eading, as conference Brotherhood it.

Reading-Berks Lutheran Nurses' was organized and officers installed Matthew's, Reading, Jan. 24. Mrs. rite H. Schultz of Belleman's Church lent. Pastoral advisor is Dr. Siegart.

eran Churchwoman Is ber of Leader Cabinet

By ERNEST J. HOH

ASTER—Mrs. Ruth Grigg Horting, nt Lutheran churchwoman of Lan- has become the secretary of public e in the cabinet of the new gov- f Pennsylvania, George M. Leader, a Lutheran.

s. Horting is the superintendent of Trinity Sunday school, a past president e conference Missionary Society, secre- of the board of directors of the Lu- n Inner Mission of the conference, and ive in a number of other church-related cts.

has been active in politics for many and has always exerted Christian in- e in this sphere. She is respected by embers of all Lutheran churches in this (including members of the opposite al party).

congregations comprising the Lan- onference all have a share in the

GOVERNOR LEADER AND MRS. HORTING
Two Lutherans in office

$110,000 Lutheran Home which was dedicated here on Feb. 6. The three-story brick building in downtown Lancaster is near Musser Park, in the heart of the city. It can accommodate 20 guests.

The interior of the home has been styled for gracious living. A large living-room features an antique marble fireplace. The spacious dining room is furnished with mahogany chairs and tables and a large buffet. The house is equipped with an elevator and numerous electrical appliances.

Dedicatory services were conducted by Pastor Gilbert J. Martin, president of the Board of Directors, and the Rev. Warren C. Heinly, Lancaster Conference president.

The first guests will be admitted soon. Mr. Fred Galebach, of Grace Church, Lancaster, helped the project to get underway two years ago when he gave money for the purchase of the home and promised his continued support. A great deal of time, energy and money have been devoted to this project since then.

Semiannual meeting of the executive committee of the Lutheran Laymen's Movement was held in Lancaster Jan. 29-30. A dinner was offered Saturday evening for members and local pastors. Dr. Franklin C. Fry, Dr. Henry Endress, Paul Folkemer, Dr. Clar-

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PA.: LANCASTER . . .

ence C. Stoughton were among the ipants. Laymen were assigned to th ous churches and delivered excelle dresses on stewardship on Jan. 20.

Holy Trinity Church dedicated i educational building on Jan. 2. Eppling Reinartz spoke. About 50(bers and friends attended the service afternoon. The building is the large cational building in the conference, exquisite small chapel in memory Rev. Richard Rengier. The Fondersn ditorium seats 500. The building music department, lounge, youth roo reation room, offices for the pastor sistant pastor, as well as large clas The Rev. Wallace E. Fisher is the and the Rev. Ray Evelan is the assi

On Jan. 9 Advent Church, Lancas dedicated its building after extensiv vations. About $35,000 was spent the congregation beautiful and facilities for Christian education, wi quate rooms for the various depa of the Sunday school. The Rev. Jam rison is pastor.

VIRGINIA

Brotherhoods Pledge $3 For Home Mission Invest

By MARSHALL MAUNEY

ROANOKE—Pledges of $38,000 for a mission loan fund have been made b ginia Synod Brotherhoods. Goal appeal is $50,000.

Reports of current projects of th odical men's group were heard on J at the annual meeting, held Jan. 27 i Trinity Church, Lynchburg. Dr. Turille of Harrisonburg presided. this year were Philip Stauffer, Ma president; O. C. Crawford, Roanok president; Allen G. Hensley, Staunto retary; Joseph A. Alexander, Harriso treasurer; George Eckerd, Oak Ridg tistical secretary; Winston Wine, M

(*Continued on page 46*)

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VIRGINIA . . .

(*Continued from page 44*)

ney, extension secretary; Donald Knoxville, executive committee mem

Speakers were the Rev. L. C. Spar Dr. J. Luther Mauney, Dr. Walter B. and the Rev. L. A. Wertz as con chaplain.

The synod's stewardship record i was bright. For the second straig the ULC apportionment was paid in the Lutheran World Action quota w 110 per cent. Synodical apportionm not fully met. Only 88 per cent of pected funds were received by the urer. The Staunton Conference was front, with 104.7 per cent of its share, conferences lagged in the low eightie

CONFERENCE meetings were held th out synod during the third week in Fe Attention was focused on the south portion of the state where a Tidewate ference was formed. At the Shen Conference meeting at St. Jacob's C Edinburgh, a discussion of the report ULC Commission on Organizational ture was led by Prof. Charles K. W Charlottesville, who was secretary commission, and Dr. D. F. Putman, dent of the Central Pennsylvania Syn

WARTBURG

Wartburg Synod Recei Pass $100,000 Mark

By ARNOLD H. KAITSCHUK

CHICAGO—For the first time in the of Wartburg Synod, apportionment went over the $100,000 mark in 1954 Rev. Robert L. Boulton, treasure nounced that the synod received $1 for regular apportionment last year.

The synod met its Lutheran Worl tion quota 100 per cent "for the straight year," he added. This is still $ short of the goal that should be reach give our appropriate share in the w the church," the treasurer said.

STEWARDSHIP was the theme of the

astors' conference at University of Urbana, Jan. 31-Feb. 2.

opening address on "Stewardship the World" was given by Everett ll, Lutheran lay leader, radio and TV ntator, and founder of the annual Stewardship of Life" awards of the an Laymen's Movement. Other speak- ling with stewardship in rural com- s were the Rev. Dumont Clarke, Fruin, Fred Meers and Silas J. r.

C. L. Folse, associate professor of ciology at the University of Illinois, l at the sessions attended by 215

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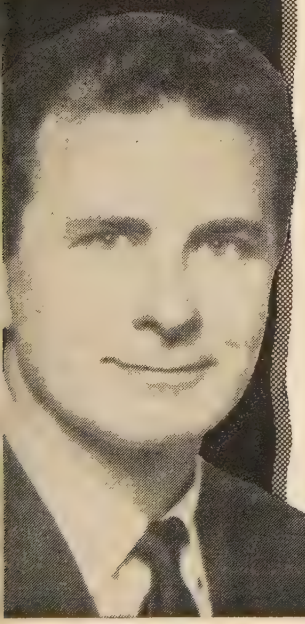

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WARTBURG . . .

pastors and laymen. The Wartburg was represented by its president, Dr. Belter, and Pastors J. F. Eshbaugh, Aden, George A. C. Bischoff, Vic Hackbarth, E. W. Belter, C. J. Juhk W. D. Knappe, A. G. Suechting and Kaitschuk.

Immanuel Church, Lena, Ill., ob Pastor C. Pieper's 30 years of service church on Dec. 5. Dr. R. R. Belter w speaker. At an informal gathering newly decorated parish hall, Mrs. Kottman presented the Piepers with from the congregation. Mrs. Fred church organist for 30 years, was als ored. The Rev. Victor C. Hackba Peace Church, Wis., brought the m at the evening service.

The Sunday school of Peace C Steeleville, E. W. Belter pastor, has duced baptismal birthday celebration the Sunday nearest the anniversary baptism of pupils through eighth special note is taken that this is the bi of the child as God's child.

—Changes of Pastora

CENTRAL PENNSYLVANIA

CASSLER, HENRY H. From Protestant lain, Federal Reformatory, Chillicot To U.S. Medical Center, Springfield institutional chaplain.

HASSKARL, FREDERICK J. From Imm Church, Philadelphia. To St. Church, Williamsport.

NEW YORK

JAXHEIMER, ERWIN S. From Advent C East Orange, N. J. To Third C Rhinebeck, and Memorial Church, City. 35 Livingston St., Rhinebeck

NORTH CAROLINA

HAHN, L. CLEMENT. From Bethpag Cedar Grove churches, Lincolnto Mt. Hebron Church, Hildebran.

PACIFIC SOUTHWEST

MOSLING, DONALD P. From Faith C Long Beach, Calif. To Post Chapel Lewis, Wash. (chaplain).

SLOVAK ZION

K, JOHN, JR. From Slovak Church, sne, Pa. To SS. Peter and Paul n, Hazleton, Pa. 420 W. 8th St.

SOUTH CAROLINA

GEORGE C., JR. From St. Jacob's , Chapin. To Atonement Church, ns.

TEXAS

DAVID. From National Lutheran il, Southern Educational Secretary, omery, Ala. To Grace Church, on.

VIRGINIA

J. B. From Veterans' Hospital, ke (chaplain). To Manassas parish.

WESTERN CANADA

JOHANNES. From St. John's n, Golden Spike, Alberta. To Barr- arish, Alberta.

HERBERT. From St. Mary's Church, n, England. To Spruce Grove- Plain parish, Alberta.

GESSER, A. From Langenburg par- sk. To Trinity Church, Winnipeg, oba.

MISSIONARY

EDWIN C. From 979-7 Chome, natsu Cho Maidashi, Fukuoka. To ri Cho, Kagoshima, Japan.

—DECEASED—

Dr. Henry C. Hadley

nry C. Hadley, 86, pastor emeritus n's Church, Elwood, Ind., died Jan. ix weeks of illness.

n 1868 in New Springfield, Ohio, ated from Wittenberg College in from Hamma Divinity School

ed pastorates in St. John's, Ohio morial, Cleveland; Christ, Fort d.; Memorial, Louisville, Ky.; and Elwood, Ind. He retired in 1940.

g are his wife, Loretta May Smith nd a son, Attorney Glenn C. oth of Elwood, Ind. Officiating neral were the Rev. A. E. Birch F. M. Hanes, president of the nod.

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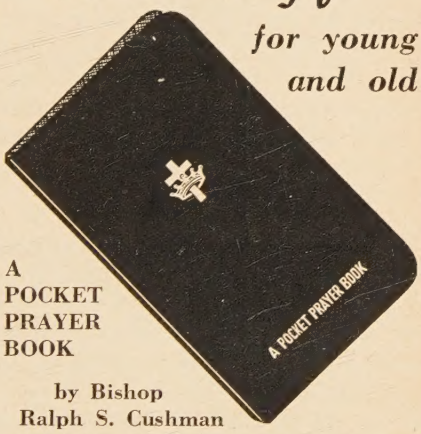

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IN CONCLUSION . . . . . .

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THERE'S BEEN SO MUCH DISCUSSION about positive thinking lately that there's danger of throwing the baby out with the bath. Positive thinking may have power and may have weakness, but to many people it seems to be equated with prayer. Prayer is not an affirmation of our own ability or a worshipful way of patting ourselves on the back. It is a humble acknowledgment of our own weakness and of God's strength. It leads us on our knees to the place where we can see God's will and begin to act in accordance with it.

In this kind of prayer, there is power. Jesus told us very definitely that when we pray for things in faith and in understanding of God's will, we will receive them. His words are plain and clear. There's no doubt about it — prayer changes things. And even more than changing things, prayer has the power to change us.

IN THIS WONDERFUL LAND of material riches we can have almost anything we set our hearts upon. Anyone can own a new, shiny Cadillac if that's what he wants most. It may mean giving up his home and family. Maybe he'll have to live in the car and go without eating. But if it means that much to him, he can have it.

The failure of much praying comes right at this point. Many prayers have a "God, I thank thee that I am not as other men" sort of ring. They demand special treatment, or seek some inferior objective, or ask a blessing at the expense of somebody else.

When we pray in the spirit of Jesus, we get a better perspective. We can reach the right decisions. We don't tell God what we want, but rather place ourselves in the position where we can f what God wants. Then prayer i tive, not only because it brings us power but because it changes us i kind of people God is able to bles

A window may not look much ent from a mirror, but it's exac posite in its use. A mirror makes sible for us to see ourselves a wants—and that's all many peop see. Wherever they look, they s own problems, their own pettines own desires, until it becomes ove ing and frustrating. A window m possible to look out and see oth directs our eyes and thoughts to thing outside of ourselves. Prayer kind of a window. It enables us God and to know his will.

A LITTLE GIRL in the White Mo pleaded with her father to take her tain-climbing, insisting that she w able to take care of herself. Fin gave in to her wishes and they out. Gaily she skipped along th all smiles. After a while the pa rowed and grew steep. Stones bru feet and thorns tore her stockings she fell, but got up again. When a second time, she threw herself t into her father's arms. The journ too much. She needed help. A picked her up and carried her to

Life's like that for a lot of us. ourselves that we have all the po need is fine on the easy lower slop when the going gets hard we c that we need help. Then we can God with a right spirit of humil understanding, knowing that he is bear us safely through. At that we will have learned the power of

—ALBERT P. STAUDER

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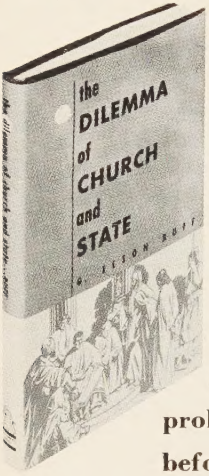

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